

Bible History
OF
World Government
AND A
Forecast of its Future from
Bible Prophecy

WILLIAM M. SMITH

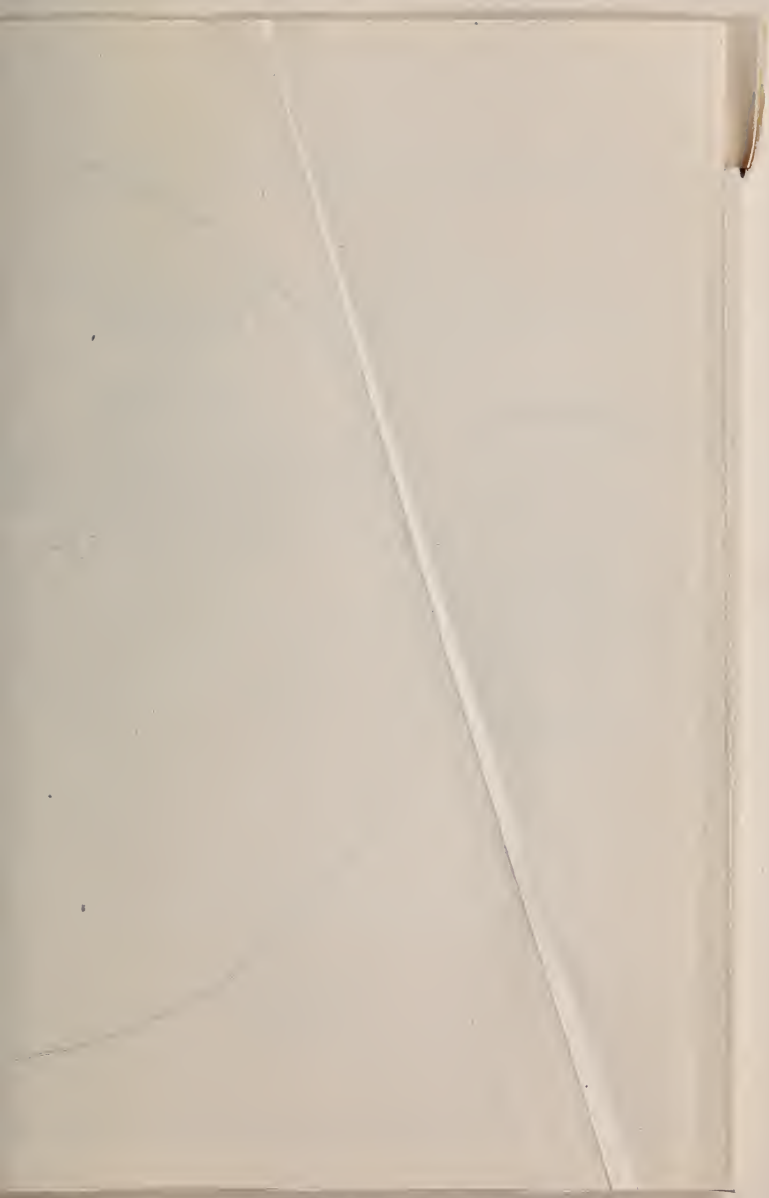


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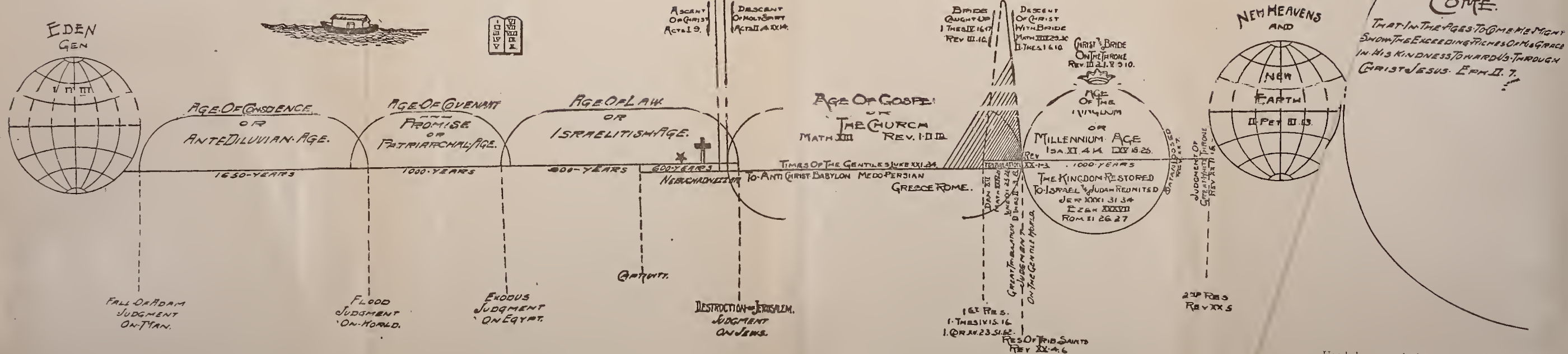
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THE SCRIPTURAL PLAN OF THE AGES EPH. III. 5. & II. 7.

BY
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The Bible History

OF

WORLD GOVERNMENT

And a Forecast of Its Future

FROM

BIBLE PROPHECY



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INTRODUCTION

The average person has studied the Bible in parts: a chapter a day, a lesson a week, a Psalm or favorite portion now and then. The result is that few people have a comprehensive view of the Bible as one Book. The history, the prophecy and morals of the Bible are, to them, like so many different departments of science, beautiful and ideal, but far removed from our times and unrelated to practical affairs.

It is the intent of this book to emphasize the unity in purpose of the whole Bible. The author has taken advantage of the universal interest in the subject of world government awakened by the present upheaval in world politics to show that the whole history and prophecy of the Bible can be grouped systematically about the subject "World Government." For Bible history and prophecy have to do with events, past and future, on earth; and the issues are bound up in moral and spiritual conditions in heaven and earth.

The eight main divisions of the book were originally given as a series of lectures at the

Apostolic Holiness University, Greensboro, North Carolina, in the fall of 1917, and taken down in shorthand. The stenographer's notes have been carefully revised and condensed, in some instances, and, in other places, considerable matter has been added.

It is hoped that the reading of these pages will make the doctrine of the second coming of our Lord to appear so necessary a part of the plan of God through the ages that it will become to many others, as it has to the author, the end toward which all other events converge.

The author acknowledges his indebtedness to J. Walter Malone, of Cleveland Bible Institute, Cleveland, Ohio, for the use in this book of his chart, "The Plan of the Ages," and is constrained to testify to the fact that it was a study of this chart in connection with lessons by its designer that first interested him in this line of study.

CHAPTER I.

GOD, CREATOR AND MAKER

Everywhere, east and west, north and south, people are asking questions about prophecy: what the great world war means, how near the second coming of the Lord may be, and many other similar questions.

It is comparatively easy to preach a sermon on the second coming of the Lord that will be readily understood by those who are students of the Word: and yet the masses will go away from a talk that deals exclusively with prophecy just about as much confused as they were before, because they have not been brought up to the subject by proper introductions.

It is my aim in these lectures to lay the foundation for prophetic interpretation in a proper interpretation of Bible history, and come up to the present condition of the world and its future form a measure of understanding of the whole Bible. These things can be made much more clear through a comprehen-

sive understanding of Bible teaching, both in history and prophecy, by which method the beginning, that which is taking place now, and that which is to come are correlated so that they come together as a consecutive whole.

One reason why people, who first hear a sermon on the second coming of Christ, or read a book on the subject, are disposed to discard the teaching, is, because the idea of the personal return of Jesus to the world and the accompanying events are of an order so entirely conflicting with what they have been accustomed to as in order, that they cannot conceive of conditions like that. But if one can be made to see, by a comprehensive view of God's dealings in the past and what He says He will do in the future, that these things clustering about our Lord's second coming belong to God's major purposes, so that the present is lifted out of its little cycle into a greater one, the second coming of our Lord, instead of breaking in as a discord, becomes plainly consistent as the only possible solution of the difficulties in which the human race has involved itself.

Title of the Series

It may be in place to state the reason for choosing the title used for this series of lectures. It has been selected after a search to find a subject under which the past, the presents and the future of Bible revelation could be correlated. It is an attempt to find a mountain peak from which we can see at one time the beginning, course and continuance of God's plan through the ages, from the remotest past concerning which there is a hint in the Bible, through the events that have transpired in the history of man onward to the most distant point in eternity the Scriptures suggest.

I must admit that I am venturing on this first lecture of the series without yet seeing to the end. Somewhat like Abraham, called "unto a land that I will show thee," it is taking some faith to believe that I will arrive at the desired end that is yet dim and distant to me. At this time, however, we will consider together this subject, "The Bible History of World Government and a Forecast of Its Future from Bible Prophecy," beginning with the division "God, Creator and Maker."

The Triune God

We readily find the text for a lecture like this in the first verse of the Bible: "In the beginning God created the heaven and the earth." The large word in this text is "God," occurring thirty-five times in the first thirty-four verses of the Bible, and in every instance in the nominative case as subject of a sentence followed by a verb in the active voice. In all this chapter of beginnings God is active and never acted upon.

Who is this God that is doing such large things? We will do well to see what He says of Himself in His own Book. The name for God in the original Hebrew is itself a revelation of His nature. "Elohim" is more specific in its meaning than the English word "God." It is a plural name, like cherubim and seraphim, the ending "im" indicating more than one. This prepares us to read, further on in the same chapter, what God says: "Let US make man in OUR image," the plural pronoun again indicating that the noun for which it stands is plural. In other parts of the Bible it is revealed that God subsists in three Persons: Father, Son and Holy Ghost. There never was a time when God

did not exist, nor was there ever a time when He was not three Persons. That is a very great and important fact for us to have settled in our minds in thinking about God.

It is stated in this first verse of the Bible that God created something. Here we have another word which is voluminous in its sweep. It is likely that the average Bible reader would get as much out of the verse if it read "in the beginning God MADE the heaven and the earth," but they would fail to comprehend what the Bible is talking about. It is important for us to learn to carefully consider the meaning of Bible words, "Create" is not altogether synonymous with "make." The meaning of the word "create" is to bring into existence without any material with which to begin. Hebrews 11:3 illustrates this: "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." The world did not come into existence by being made out of other already-existing material, but it was created.

Here, then, are three great revelations God has given us, as equally difficult for us

to prove as they would have been for us to have discovered: God always has been; He has always been a Trinity; the material universe has not always been, but was created from nothing.

In the Beginning

We have lived in the midst of these surroundings as have our fathers and grand-fathers before us, until it seems as though we live in an everlasting world. The stars have coursed in the sky above, clustered in their constellations, ages upon ages. But there was a time when there were none of these things: no earth, no sun, no moon, no stars, when the great universe was one great empty space—and I have sometimes wondered if even space itself was not a creation. There was a time when the only existing thing was God, (for He is the Creator of all things), in three Persons, and He created all these things we have just been speaking of. He brought them out of nothing by the power and authority of His word.

The Primeval Creation

Some people have taken a good deal of trouble trying to discover the ways and

means by which God brought things into existence. The natural mind is always searching for a gradual process for all things. It wants a man to gradually get converted, to gradually get sanctified, and the same natural mind conceives that God gradually made planets, suns and things like that. By what gradual process can you conceive of God bringing something into existence out of nothing? No matter what constructive processes He used, there must have been an instant when nothing came into something. So of necessity the first creation must have been an instantaneous creation.

With this the Scriptures agree. In Psalm 33:6 we read, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." In the 9th verse it says, "He spake and it was done." This is not speaking of what men call the six "creative days," but of that primeval creation when things came out of nothing into something. Oh, to think of the power of our God! The Triune God looked across the stretches of empty space, without an atom of matter in them, not a speck of dust, not a drop of water. He spoke into those vast

vacancies and this round earth immediately came into existence; He spoke again and the great sun rose in splendor and poured his beams over the scene; He spoke again and the planetary system came into existence. As fast as the words of an orator follow each other, system followed system, until the vast universe was filled beyond the reach of the most powerful telescope. Oh, our God is a mighty God!

Human Theories of Creation

That primeval creation was a perfect creation. There is not much said in the Bible about it, just enough so we know there was such a creation.

To be sure it is the general opinion that God created the earth in the form described in the second verse of the first chapter of Genesis: "The earth was without form and void, and darkness was upon the face of the deep." The popular opinion, even among Bible students of note and great theologians, is that God brought the earth into existence as a great shapeless mass, and all other things accordingly.

La Place's nebular hypothesis of the ori-

gin of planetary systems was in vogue when I was in public school. I believe it has been modified somewhat now, but it will serve to illustrate men's theories in general. This scientist held that space was originally filled with microscopic particles of dust. By a process, which the natural mind readily consents to, but cannot explain, these particles became attracted to each other, forming eventually a great mass. By the friction of these particles against one another heat was formed. A rotary motion shaped the mass into a sphere which became the sun, and, by means of accelerated movement, this mass threw off portions, which, continuing their revolution around the central body, became the planets; and these planets by their rotary movement threw off portions which became their moons.

In harmony with this theory of the origin of things, scientists tell us that, after some ages, the surface of these planets congealed into a rocky crust, which, by atmospheric action and erosion, clothed themselves with soil. After more ages vegetation sprang up by some protoplasmic process. Plants evol-

ed higher and higher forms until eventually the lower forms of animal life were produced. Darwin and his school splice out and consummate this body of theory by imagining that these animals evolved higher and higher forms, from frogs to monkeys and monkeys to men.

The unregenerated mind accepts that so readily, and grasps it so easily! But this Book tells us that "in the beginning God created the heaven and the earth." It originally came into existence a perfect earth, suitable for habitation, with all its features perfectly formed for the purpose for which it was designed. It was not created waste and void.

The Primeval Earth Wrecked

A careful examination into the meaning of words and the comparison of different portions of Scripture will greatly help one to an understanding of these first verses of Genesis. This word "was" in Genesis 1:2. "The earth WAS without form and void," is the same word as that translated "became" in

Genesis 19:26. "His wife looked back from behind him and she BECAME a pillar of salt." Now, it would be absurd to think that Lot's wife was always a pillar of salt, would it not? But there are a great many people that suggest that the earth was CREATED without form and void because Genesis 1:2 says that at that time it was without form and void. The fact is that it was created a perfect world, and later became without form and void, as the result of some pre-historic cataclysm which we will later endeavor to discover.

Proof of this statement is found in Isaiah 45:18. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Reference to the Hebrew, in which Moses wrote Genesis 1:2, shows that "without form" is translated from the word **tohu**. Isaiah wrote in the same Hebrew language, and comparison reveals the fact that the expression "in vain" used in Isaiah 45:18 is translated from the same word **TOHU**. Putting the two texts together we read in

Genesis 1:2, "the earth was **tohu**," and in Isaiah 45:18, "He created it not **tohu**."

Now it is plain that, if the earth was not created **tohu**, it must have become **tohu** after it was created. It seems evident that some disaster befell the primeval earth, wrecking it and leaving it **tohu** and **bohu**, (**bohu** is the Hebrew word from which "void" is translated). If that disaster was of a sufficiently violent character, we can imagine that it might have scattered the elements of the earth, sun, moon and stars as meteoric dust throughout the universe, and there La Place may begin his nebular hypothesis, if we must find a place for it. The Bible goes farther back than scientists do. They have to begin when there was some matter in existence; but the Bible begins when there was no matter in existence.

The Six Days of Genesis

In between the first and second verses of Genesis you can throw all the nebular hypotheses, geological ages and other things science demands. The attempt has been made to take the six days described in the remainder of the first chapter of Genesis and

extend them out to cover the ages through which the earth has evidently been in existence, but no such questionable process is necessary. All the time science demands can go, as we have seen, between verses one and two. And, then, it seems very evident that those six days are days of twenty-four hours each. They are evidently intended to be so understood. From the Bible account alone, compared with all the Bible says on the subject, the unsophisticated mind would have to conclude that the six days are days of twenty-four hours each. A description of the days themselves indicates this: "The evening and the morning were the first day." That was written by a Jew, originally to Jews, whose days began at sunset and continued through the twelve hours of darkness and twelve hours of light. This phrase follows the description of every day. Again the fourth commandment says: "In six days the Lord made heaven and earth, the sea, and all that in them is." Note it says MADE here not CREATED, so it is not referring to the creation of verse one, but to the re-making described in the remainder of the first chapter of Genesis.

To be sure the word "day" has other uses in the Bible than the designation of 24-hour periods. For instance, "One day is with the Lord as a thousand years," (II Peter 3:8). Again periods of time of varying length are spoken of as a "day." For instance, Gen. 2:4, "In the day that the Lord God made the earth and the heavens." This use, however, is not as common in the Bible as one might at first think. The word "day" is also used of the light period of each day as distinguished from the night, (Gen. 1:5). But this does not mean that every time the word "day" occurs in the Bible it means one thousand years or some indefinite period. In fact "day" always means a period of twenty-four hours unless the context shows a different meaning is intended. The use of a numeral with the word always marks it as applying strictly to a twenty-four hour period. The words "first," "second," etc., are used of these Genesis days, and the word "six" in the recapitulation in Exodus 20:11. We conclude, therefore that God intended us to understand that, after the lapse of a period of time, the length of which is not stated, He

in six days prepared the once devastated earth for the habitation of man.

All questions raised by this interpretation are readily settled if we stay with the Bible as we have begun. If we ask how the trees in the garden, planted the third day, were full grown and bearing fruit when Adam, created the sixth day, was ready to eat it, we will find our answer in Gen. 2:5. where it says that God made every plant of the field before it was in the earth, and every herb of the field before it grew. He made the trees full-grown just as He made Adam a full-grown man to start with. Of the animals also we are told, Gen. 2:19, "out of the dust of the ground God formed every beast of the field," quite evidently full-grown, as He took them to Adam to get a name for them.

We cannot, in this lecture, follow Adam and the restored earth further without infringing on some of the following lectures, but it may be well, before leaving the subject, to briefly consider two lines of teaching set forth in this connection.

Four Fundamental Truths Stated

In the first three chapters of Genesis certain fundamental truths are briefly stated

that it is well for us to carefully consider for they serve as the elements of Bible doctrine. To a remarkable degree the rest of the Bible is but an enlargement and elucidation of truths here stated, as it were, in germ. There are especially four such truths worthy of mention. To show their practical value it may be said that these four truths, here briefly stated, will serve as a touchstone to prove the soundness or unsoundness of any sermon or writing purporting to be based on the Bible. Every sermon may well include them all; and any sermon that cannot be made to stand upon them is wrong somewhere.

The first of these great truths is that God created all things. Nothing is said anywhere in the Bible that throws any doubt on that statement. Any suggestion about matter having always existed, or having come into existence by processes other than by God's creative act, must be discarded as unscriptural.

The second great truth is that all men descended from Adam. No word of Scripture casts a shadow of doubt on that statement,

or raises any question or suggests a race of men that did not descend from Adam.

The third great truth is consequent upon the second—the involving of all men in the results of Adam's fall. If there were men in the world who could trace their ancestry to some one else than Adam they might claim that they did not have inbred sin. But the Bible statements are absolutely consistent in this history.

The fourth great truth is the promise of the Redeemer to come as a member of the same human family of Adam.

Just remember these four teachings of the Scriptures. Every one of them is a revelation from God which we can know only by believing what He says about it. The Bible does not attempt to prove that these things are so; it simply reveals the fact that they are so. Whenever you hear a sermon that denies any of these four teachings, bear in mind that it is not an orthodox sermon. To be sure, people who are not orthodox will not usually radically deny them when they are trying to deceive you. They prefer instead to say something to lead you away from these truths. Well, take what they say

and see if it stands on these four great principles. If it does not there is something the matter with that sermon. The preacher who says something that will not fit in with God's Creatorship, the descent of all men from Adam, the involving of all men in the results of the fall, and the promise of the Redeemer, is a man to avoid as a leader, no matter how nicely he may do it, for he is intending to take you away from the foundation.

Four Fundamental Errors Refuted

I notice also that these three chapters of Genesis refute four popular modern errors.

First, Unitarianism. It has already been shown that the very name of God in the original, Elohim, used thirty-five times in the first thirty-four verses, is plural; and the pronoun "us" shows that the God of the Bible is not after the Unitarian conception. The object of the Unitarian error is to rob Jesus Christ, the Son of God, of His Deity. The Holy Ghost foresaw this attempt and inspired Moses to write these chapters in such a way that the error would be refuted in advance.

The next popular teaching we will mention as being refuted by these chapters is Pan-

theism. That, as the derivation of the word plainly shows, is simply the belief that God is everywhere, God is in everything, and everything is God. It confuses God and nature. There are people who say they see God in the stars, in the grass, in the flowers, and claim to have something of God in themselves, but they are strangers to the true God. The God of the Bible is prior to the stars and flowers, prior to the zephyrs and summer breezes. He has something to do with them all, but He existed before any of these things did; so He cannot be them, and they cannot be Him. The way this error is now generally propagated is under the term, "the divine immanence." Now, there is a truth about God being everywhere that is Scriptural, but it is not true to the extent that God is in everybody, converted or unconverted. If He were He would send part of Himself to hell when He sent sinners there. You will see that the pantheist is necessarily a no-hellite.

In a funeral sermon preached by a Hicksite (Unitarian) preacher the statement was made of the young man who had been killed that, because he believed in the divine imma-

nence, therefore he was saved, because he could not go where God was not. That is all the foundation some people have for their comfort regarding eternity. There are some places where God is not in the way in which He is in other places, and we need to guard ourselves a little on the expression, "God is everywhere." God is not everywhere like a great volume of gas, impregnating everywhere. God is not everywhere like the atmosphere. God is a Spirit, and the sense in which God is everywhere is more Scripturally suggested by the thought that God is able at any instant to manifest Himself anywhere in His universe, rather than a great gaseous presence that is everywhere alike all the time. There is a place in the universe that God is in a way that He is nowhere else. There is a place where Jesus is today bodily, and He is nowhere else in that way. As Christians we may speak of His being in our hearts, but that is as the Spirit manifests His presence there and takes of the things of Christ and shows them to us. He is at the right hand of God the Father in the body, and He is not here in that way, and He has not been since New Testament times. He

will be here again some day, when He comes again, but He is not here now in that way.

Another modern error exploded by the statements of these first chapters is Christian Science. The first chapter of Genesis refutes one of the fundamental teachings of that misnamed error. I had my first battle with Christian Science almost without knowing it and won by being fortified with the first chapter of Genesis. A woman approached me and, after talking religiously, asked, "Did you ever study Christian Science?" I told her I never had. She said, "Christian Science teaches that matter is evil and mind is good, and that mind triumphs over matter." I responded, "Does the Bible mean mind or matter when it says in Genesis, 'And God saw all that He had made, and, behold, it was very good!'" There was no further argument. I then learned one great lesson, not to study systems of error to meet them, but to be familiar with the Bible, and the Holy Ghost will bring to remembrance what you need to meet the error.

But there is another popular error that is exploded by the Bible. We have heard much about evolution: that life has moved upward

from lower vegetable forms to higher ones, until it became semi-animal, and finally animal; then from lower animal forms it evolved the higher animal forms, and, eventually, man. In this first chapter of Genesis it is stated ten times, of the different kinds of plants and animals, that they brought forth after their kind. That is, if you plant wheat you get wheat, and you will keep on getting wheat as long as you plant wheat; it brings forth after its kind on and on indefinitely. Where would evolution make any progress if it is true that everything brings forth after its kind?

But the thing that shows us the error of evolution most crushingly is the experience Adam had in hunting a wife. He found himself alone in the garden; and, though he had a propensity for a companion, he found no companionable creature about him. "The Lord God said, It is not good that the man should be alone; I will make an help meet for him." As a preliminary to relieving Adam's loneliness we read, "Out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he

would call them, and whatsoever Adam called every living creature, that was the name thereof." Let the evolutionists say what they please about Adam being just out of apedom. the indications are that Adam was a smart man. He excelled all the modern scientists in his ability to invent names without going into the Latin language: "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." But the quest for a companion for Adam among all earth's creatures is concluded in these words: "but for Adam there was not found an helpmeet for him."

Now if it is true, as evolutionists explain, that the gradation of improvement is so small that it takes centuries to see any advance from species to species, how does it come that Adam was so far in advance of all other creatures? Surely, if evolution is true, there would have been a suitable mate for Adam as there had been for his ancestors all the generations before—if he had had ancestors. But when Adam had looked over all the creatures there was not one at all like him. So God had to do an additional creative act.

The infidels and higher critics do not make

much fuss about God creating Adam out of the dust, but they make a great howl about his making the woman out of one of Adam's ribs. Why is the creation of Eve made a point of attack instead of the creation of Adam? Surely not altogether because of the miraculous, though that is one reason, because to make a man out of dust would be as miraculous as making a woman out of a rib. I have noticed that the devil seems to know the things in the Old Testament that speaks beforetime of Jesus Christ, and he invariably attacks these points. That is why Jonah is so attacked by these agents of Satan. Jonah, in his experience with the fish, and his final rescue, is a type, a picture, which Jesus Himself refers to, of Christ's death and resurrection; and the devil is determined he will destroy that picture or terribly mar it.

Well, in the creation of Eve there is another picture of Jesus Christ. Adam was put to sleep in a garden, his side opened and from the wound came Eve, Adam's bride. I see faintly pictured here something which casts light on another scene four thousand years later. There was the second Adam in

the sleep of death in a garden, and He had a wound in His side, and from the wound of the second Adam was shed the blood that is the purchase price of the Bride for Him.

CHAPTER II.

LUCIFER FIRST PROVINCIAL GOVERNOR

This lecture must necessarily overlap the previous one a little. When God created the universe, as stated in the first verse of Genesis, He, of course, assumed the government of the whole realm. In a general way we may call this universe the Kingdom of God, without denying the more restricted, spiritual use of that term.

The earth is a province of this Kingdom of God. If we will bear this in mind it will help us understand some statements of Scripture that are otherwise hardly comprehensible. We know that "the earth is the Lord's and the fulness thereof" (1 Cor. 10:26); and yet the Scripture indicates that Satan has something to do with the rule of it, for it calls him the "prince of this world" (John 12:31; 14:30; 16:11). God is King over the whole realm, and the earth is a province of that realm which is ruled by provincial governors, the first of whom, we learn from Scripture, was Lucifer.

Earth's Earliest Inhabitants

In the previous lecture something was said about a primeval disaster that wrecked the world between the first and second verses of Genesis. We will now seek the possible cause of that disaster.

The inference is strong that there were some kind of inhabitants on the earth prior to Adam. We infer this from Genesis 1:28: "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Notice the word "replenish" is used rather than "fill." Comparison of this with Genesis 9:1 is helpful. This is spoken to Noah after the flood: "God blessed Noah and his sons, and said unto them, Be fruitful and multiply and replenish the earth," the identical words spoken to Adam and Eve. We know that in Noah's case this replenishing plainly meant to fill again, which is the grammatical sense of the word, and since God's instruction to Adam has the same construction, the inference is almost positive that the earth had a population of some kind previous to Adam. Adam, therefore, is told to replenish the depopulated earth.

There are some references that modify

this inference. It is well to guard this point cautiously with the statement that the population of the earth previous to Adam, whatever they may have been called, whatever the name of the species may have been, they were not made in the image of God. The statement of God, when the Holy Trinity was conferring in regard to creating man, "Let us make man in our image," suggests the beginning of an entirely new thing in the world. We have shown that the word "created" generally, if not always, means to bring forth out of nothing; and, in this re-shaping of the earth preparatory to its repopulating under Adam, we find the word "made" generally used, but the word "created" is used in regard to things that did not exist in that primeval creation. Where the word "created" is used in the description of this reconstruction it evidently refers to things brought into existence peculiar to this renewed earth that had no previous existence in the primeval earth. So we find the creation of Adam, "in the image of God," is one of the new things of this new order. Then, again, as evidence that Adam was the first of a new race, we

find in I Corinthians 15: 45 the statement that Adam was the first man.

What or who were the inhabitants of that primeval earth? It is evident that, though they were not men, they were intelligent, responsible creatures of God, capable of sinning and therefore knowing good and evil. Let us search the Scriptures to see if we can find any reference to that earlier population. It is plain from several statements of Scripture that some one had sinned before Adam did. The second chapter of II Peter, beginning with the fourth verse gives a series of three great world calamities in the order in which they occurred: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly." etc. These three disasters are: 1. The fall of the angels: 2. The overthrow of

the ante-diluvian world; 3. The overthrow of Sodom and neighboring cities. There is also reference to this primeval disaster in the sixth verse of Jude: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."

There is also a suggestive statement in Hebrews 2:5. "For unto the angels hath He not put in subjection the world to come, whereof we speak." Now, if God has not put in subjection to angels the world to come, the inference is strong that there was a world that was subject to angels.

Cause of Primeval Disaster

This disaster, for which room is allowed between verses one and two of the first chapter of Genesis, must have had a cause. We know that the cause of the second calamity in Peter's series of three, the flood, was caused by man's sin, after which Noah was commanded to increase and multiply and replenish the earth. Since that universal world disaster came from sin, it is easy to infer that this primeval disaster must have been

a result of sin somewhere. Then the question is, whose sin? The angels have sinned. This sin of the angels is not something happening since Adamsinned, but must have been since the beginning mentioned in the first verse of Genesis. There was no sin when God created the heaven and the earth. Since the first sin must have been after that, and the second verse of Genesis shows the disaster consequent on sin has taken place, therefore this must have occurred between the first and second verses of the first chapter of Genesis, resulting in the cataclysmic overthrow that left things in the chaotic condition the second verse describes.

The title of this lecture infers that the name of the ruler of that primeval earth was Lucifer, provincial governor of the earth under God's appointment. But we will investigate the Scripturalness of this inference.

The name Lucifer occurs but once in the Bible, and that is in the fourteenth chapter of Isaiah. That chapter, beginning with verse four, is a description in proverb of the king of Babylon, as indicated by the introduction of the subject, addressed to Israel, in verse three: "It shall come to pass in the

day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon." This word "proverb" has the same meaning as "parable," and is so translated a number of times, (See Num. 23:7, etc.), and the words that follow describe the king of Babylon as a parable, or illustration, of some other ruler, because the description could not possibly apply, in its entirety, to the king of Babylon.

The parable begins with a description of what might have been possible of the king of Babylon, describing how he "smote the people in wrath," "ruled the nations in anger," and like expressions, and then states things that could have been possible only of a greater king than he. The description that follows tells of what the king of Babylon had done in the way of devastating the earth and carrying away different peoples, bringing them into bondage, and then the parable lifts from the lesser type to the greater anti-type; the king of Babylon fades into the picture of Lucifer who is named in verse 12: "How art thou fallen from heaven, O Lucifer, son of

the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the side of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Lucifer had a throne according to this description, and was therefore a king, and, if a king, must have had a kingdom. We can find no place for such a king or kingdom in history. The logical place for both is after creation and before Adam. Therefore between verses one and two of Genesis we must place Lucifer and his kingdom.

Another description of this same king is found in the 28th chapter of Ezekiel. Here we find much the same language and construction as in the 14th of Isaiah. First this is a description of the "prince of Tyre," or Tyrus, that applies, at least in part, to the ruler of that ancient city. But in verse 12 the same movement from type to anti-type takes place; "Son of man, take up a lamentation upon the king of Tyrus." This word "lamentation" also has the sense of the word para-

ble, so Ezekiel is here taking up a parable on the king of Tyrus. Beginning with a description of what might possibly be the king of Tyrus, he leaps out of the ordinary, into the extraordinary, and describes what cannot possibly be a description, even in hyperbole, of the earthly king of Tyrus.

Let us read a little further: "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

This parabolic description of the king of Tyrus evidently referred to some one of whom earthly kings are only small copies. Somewhere there is a great pattern from which all wicked kings have drawn their inspiration. The king of Babylon drew his inspiration from some one that lived back there in the primeval creation; the king of Tyre

with his wickedness, got his model back there somewhere.

The position of this great ruler in that primeval creation is indicated by the fact of his having a throne, as stated in the passage quoted from Isaiah. Then he is called "day star" in the margin of Isaiah 14:12, indicating a sort of superior place among the stars. "Stars" here evidently refer to angelic creatures. Job 38:7 speaks of stars in a way that could hardly refer to stellar bodies: "When the morning stars sang together, and all the sons of God shouted for joy." These "morning stars" appear to have been intelligent creatures, not mere stellar bodies, and the application of the term "day star" to Lucifer indicates superior intelligence. We find a side thought in Revelation 12:4, dealing with the subject of the great red dragon, who, if I mistake not, is the same person we are dealing with here, in a later stage of his history, still future. Here we are introduced to something still future, to be sure, but at the same time it had its beginning in the past. It says of the dragon, "His tail drew the third part of the stars of heaven," from which it has been inferred that the declen-

sion of Lucifer resulted in the fall of a third part of the angels of heaven, symbolized here under the term "stars." Since Lucifer did bring down in his trail many angels, and we know not where else these angels that sinned may have come from, it is likely that this refers to the very thing that we are studying.

The Origin of Sin

We need to study now the manner of Lucifer's declension; in other words how Lucifer became the devil. Some people are disposed to blame God for the presence of sin in the universe and in the world, assuming that God created it; but that class of people are also disposed to believe that God created the devil a devil to start with, with wicked propensities from the beginning.

By way of illustration let us study the manner of Adam's and Eve's entrance into sin, though we must anticipate a future lecture to do so. We see that in their case sin resulted from misappropriation of good things. A good man and a good woman and some good fruit, for God had pronounced them all good, got together in a wrong way and it produced sin. No one can say that

God created that sin in the case of Adam and Eve. The fruit did not produce sin, but their disobedience of God's commandment. There was, to be sure, in that case, an agent that had sin in him, for the fallen Lucifer was using the serpent as the agent of his dealing with Adam and Eve to lead them into sin. In going back to the origin of sin in the universe we get a step further into difficulty, because there was not then, as in Adam's case, a sinful agent conniving and working things around to bring about a condition that would produce transgression. How was Lucifer, the day star, induced to commit sin without any agent to help the case along? We cannot go any further than the Bible in the investigation, and we are not going to try to.

There is a passage in I Timothy 3:6 that may help us. It gives instruction about what kind of a man will make a good bishop, and one of the warnings Paul gives Timothy about appointing bishops is, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." I have a suggestion, that is not altogether original with me, that the meaning of this passage is that

a novice, that is a man who has recently come to the Christian faith, should not be given the office of bishop, lest he get puffed up with his new honors and fall into the same condemnation that the devil did when he fell. Ezekiel 28:15 relates the manner of his fall: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." So this person, set forth under the figure of the king of Tyre, was created perfect. The Lord therefore is not to blame for that individual having sinned after a while, for he was created all right. Then there is a further description in verse 17: "Thine heart was lifted up because of thy beauty."

That novice Paul mentions was not to be appointed bishop lest he get proud. Lucifer became proud and fell. How any body could get proud without some sin for it to come out of, I do not know, and I am not going to try to explain. I am merely giving Scripture that this individual was perfect when he was created, that he got puffed up and proud over his beauty and fell, and that is as far back as the Scriptures take us, and is enough for me.

Putting together the account in Isaiah fourteen and the one in Ezekiel twenty-eight, we see how sin originated and its results. Being puffed up with pride of his beauty, Lucifer began to look for a more exalted position in God's realm. Being appointed a chief prince over one of the provinces of God's universe, it was easy for him to begin to look toward greater elevation. It has been suggested that it is generally someone high up in a kingdom that attempts to usurp the kingdom. As the thought grew on Lucifer he said, "I will exalt my throne above the stars of God." This day star was planning to be promoted over other stars. The thing grows on him until he aims at the very throne of God and says, "I will be like the Most High." An attempt to usurp the very throne of heaven, dethrone God and rule the universe seems to have possessed this exalted, proud, ambitious Lucifer at this time.

It is a good deal like the method he used on Adam, if you have noticed it. It worked so well with himself that, when Adam came on the scene Satan set about to trip him up using identically the same thing that had tripped himself. He told Eve that if they

would eat the fruit they would be like God. It worked so well with Lucifer that Lucifer thought it would work with Adam and Eve—and it did.

It is interesting to notice in this connection that this same dominating spirit is manifest in the Anti-christ, yet to be, described in the second chapter of II Thessalonians: "That man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." The last manifestation of sin is like the first. Here we see the very essence of sin. These grovelling forms of sin we see about us are products of sin, but the essence of sin is the innate desire to become like God—the essence of Unitarianism today—salvation by morality. The sin of wanting to be like God by cultivation of inherited qualities dominates the hearts of men of every clime; it has permeated human nature from the original Adamic sin that had its origin back in the sin of Lucifer. Lucifer did not seek promotion by going to God and getting a higher appointment. That would have

been the legitimate way. If he thought he was worthy of a higher position, he should have gone to God and asked for it, and then have gladly abided by God's decision. But he thought that by schemes of his own he was going to get up. And so Adam and Eve, by using the means within their reach, were going to get up. The same thing is woven all through the human family today; wherever you find people with any desire at all to be nice folks, they desire to cultivate some inherited quality until they are "just as good as Christians are." It may seem that some of these subjects are far removed from our theme, but we are getting back into the realm that lies back of what is manifested in the open. The seed of sin that has been scattered from generation to generation, through angels and men, to this present day, is identically the same as that first sinful act of Lucifer, getting up by his own contrivances.

It is probable, or perhaps rather, not improbable, that fallen Lucifer solicited all the creatures of God to go along with him in this rebellion. It is not unlikely that he solicited the other archangels to rebel with him: it

is quite possible that he tried to induce the common angels to go along with him, and it seems likely from the passage quoted from Revelation that one-third of the common angels yielded to his solicitation and fell with him.

Here it may be well to notice a difference between the manner in which sin spreads among angels and among men. It is evident that the angels did not spring from a federal head, as did the human race, but that every angel is a distinct creation of God, and individually responsible to him in matters of conduct, and that therefore the only way sin could spread in heaven was influentially and not by inheritance. Lucifer had no sons so far as we know, neither was he the son of any other.

If the angel family were constituted like the human family, for the federal head of the angels to have sinned would have involved all the rest in the consequences. Just as Adam the head of the human family by his sin brought sin on the whole human race. But Lucifer is not federal head or progenitor of the angels, so his sin could spread only by influence from one to another, Lucifer influ-

encing those next to him, and they influencing others until they had inaugurated a great revolt involving a third part of the angels, set up their headquarters on this planet and started their plans to put God out of the rulership of the universe. But their mismanaged rebel government soon went to naught. The old earth went to crash, ruin and devastation, out of which, in due time, God rescued it and rebuilt it as a place in which to start the family of Adam.

Comparison of Angels and Men

In this connection it might be well for us to consider the irretrievableness of the sin of the angels, the unforgivable quality of their sin, their inability to be redeemed from their fall. We are sometimes told that God loves men and has provided atonement for them. But it is evident that something more than love is involved in the offer of salvation to men on the simple terms of the Gospel. While the Bible does not say, in that many words, that God loves the angels, I am disposed to think that He does, and that it was a grief to Him when so many of His beautiful creatures were swept away in the declen-

sion of Lucifer. The reason God has provided a Redeemer for sinful men and not for sinful angels cannot be accounted for entirely on the ground of His superior love for the one over the other, but that, if we may use the term in that connection, the difficulty is scientific.

One deep look into the plans and purposes of God will forever refute the fallacy of salvation by imitation, by character or by love of God. As suggested, there is no reason to believe that a superior love of God for fallen men over fallen angels prompted the provision of a way of salvation for man and not for angels. There was a deep-laid design of God when the Holy Trinity met in counsel and said, "Let us make man in our image." There was far-seeing design, a plan for the restoration of the earth-province back into the hands of God on the basis of willing obedience of His creatures rather than by force. God could have exerted force, swept the devil and his angels immediately into the lake of fire, restored the earth to its beauty and re-peopled it with sinless subjects in a day, if He wanted to, for anything I know, but He has not designed to do so. Instead

He has designed that this province called earth shall be restored back into the kingdom on the basis of the willing obedience of its inhabitants to God's rule; and the first step toward that end is this creation of man in the image of God.

What was the difficulty about the restoration of these angels? We may say that they sinned against such great light that it would be impossible to forgive such sin. That may have its bearing on the case, but I find another reason suggested in Hebrews 2:16, which says of Jesus, "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." That verse gives the limitation and extent of the atonement. The reason God has not provided a means of salvation through faith for angels is because their nature is such that there is no way for God to get down into it and work out a system of atonement. The universe is based on law. With all our talk about the grace of God, and it is marvelous, we must realize that there are laws that govern God's provision for grace. This universe is run by law, and must be kept going by law, and the breakers of laws must be punished. There

is a phrase in Numbers 35:33 that says, "The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." So sin of any kind cannot be righted in God's sight, except by the punishment of the sinner. That is the basic law of the moral universe, and we must not lose sight of that fact. Forgiveness exercised by God must be based on some procuring cause that over against the crime places an adequate penalty. We are admonished to forgive one another, and we are bound to do so, but we cannot justify one another without the sin being made right. A man might steal a dollar from me, and, under condemnation about it, come back to me and say, "I stole that dollar that you missed the other day, and I would like to have you forgive me for it." I can, and should, freely forgive him, but I cannot justify him until he brings that dollar back or gets somebody else to bring it back for him. By displacing that dollar he has by so much thrown the moral universe out of balance, and, until that dollar is put back into its place, the moral universe can be sustained in proper balance only by the penalty resting upon the transgressor.

The sin of the angels threw the moral universe out of balance, and the only possible way that it can be maintained in balance is by the punishment of these sinful angels. God has prepared everlasting fire for these angels; that will balance up the universe and maintain God's law. But He is offering forgiveness to us. How is it possible that He can say to us that, if we will confess and believe on Jesus, He will give us everlasting life? On what basis does He do it? If He does it for us, why does not He do it for the angels? The answer is in the fact that man is made in the image of God while angels are not, and that Jesus took not on Him the nature of angels but the seed of Abraham.

I cannot describe all that image consists of, but, whatever that image is, it is the image of God. Therefore it is possible for God to become man and not cease to be God, while He could not become an angel and continue to be God. God's appearance in the form of an angel several times in the Old Testament was not of the same character as the Word being made flesh. Careful study of these passages will bring out this fact; that these angels were

manifestations of God and not embodiments of God Himself. God also manifested Himself in fire and wind in the Old Testament, as well as in angels, but He did not become fire and wind. That He did not take on Himself the nature of angels we are distinctly told: "verily He took not on Him the nature of angels." Nowhere do we read that an angel is made in the image of God. The very plain inference is that when God said, "Let us make man in our own image," He was doing something that had never before been done in bringing into existence a creature that had His image.

Should the Holy Trinity undertake the problem of angelic salvation, after the manner in which He has undertaken human salvation, there is only one way that it could be done: some member of the Trinity, with infinite capacity, would have to take on Himself the nature of angels, do the angels' work and take the angels' penalty, to provide salvation for the angels. But this He could not do. The great Deity could not confine Himself to the narrow limits of angel nature. An angel does not have the capacity to receive Him in all His fulness; but human nature, as

originally conceived in the mind of God, has this capacity, so that the second Person of the Trinity can take upon Himself man's nature, do man's work, suffer man's penalty and not cease to be God any of the time. Therefore one reason why no provision has been made for the salvation of angels is this insurmountable scientific difficulty of providing a Divine substitute who can be made in all things like unto those to whom He would become brethren. There may be legal barriers also—I think there are—but this scientific barrier explains much.

But when it came to providing salvation for mankind the eternal Word stepped upon the scene and consented to be a man. In doing this He took upon Himself the human image, which was His own after all, the one in which it was natural for Him to manifest Himself in the realm of the material. He did not confine Himself to the north, south, east or west when He became man; He was as much God as He ever had been; and, also, man's nature was complete in Him. Jesus was not a sort of half God and half man, but He was all God and all man. That is, all there is of human nature is in Him, and all

there is of Deity nature is in Him. He is the only Person in all the universe in Whom these natures are thus peculiarly combined. Jesus is not a half-breed. When Jesus was "made of a woman, made under the law," (Gal. 4:4), He was not produced by natural processes. The unique combination of the two natures was not produced by cohabitation but by a distinct creative act of God in the coming upon Mary of the Holy Ghost.

Now that we have seen how that Jesus was made our Savior, it is well for us to consider how the plan of substitutionary atonement works out in practice. There were two sins that Adam committed in the garden. One was a negative sin and the other a positive sin. God gave Adam two commandments; the positive command to dress and keep the garden, and the negative command not to eat of the tree of the knowledge of good and evil. So Adam, in order to stay right in the sight of God, had to conduct himself along the line of attending to his appointed work and leaving that tree alone. When he ate of the fruit of the tree, he incurred the penalty of the negative commandment, and incapacitated himself for the performance of the positive

commandment. Adam was not thereafter able to do anything pleasing to God as long as he was under the penalty for sin; neither is anybody, no matter how important a position they hold in the church, how many tons of coal they may give to the poor, or how many ragged children they may clothe and feed. If they are not children of God they cannot do anything pleasing to God.

Adam owed God his service from day to day. After his fall he went in debt to God a day's work every day he lived, beside being under the penalty for his sin in eating the forbidden fruit; and every day his sons lived a day's work accrued to each of them, and every day that you and I live out of Christ has put us a day in debt, until the exchequer of God is impoverished for human labor. When Jesus came on the scene He had two things to do in order to save men: He had to make up to God what he had lost through man's failure of service, and then take the penalty for man's sin. The former He did by His perfect life, the latter by His sacrificial death. He could perform man's work and do it aright, because He was a perfect man, and, since He was God, He

had infinite capacity to work out the debt of service Godward for all mankind. Circumcised the eighth day, He forever lifted the necessity of that ordinance from those who take His righteousness by faith as their righteousness. He thus filled the requirement of every commandment until He finished His life work and laid down His life a sacrifice on the cross. His life of service made up to God all that God had lost in man's fall; so that if not a soul were saved, heaven would not be the poorer. God has in Jesus Christ retrieved His loss in man.

Then, having made amends for man's failure, He died on the cross; He took Adam's penalty and the penalty of all the rest of the human family, your penalty and my penalty, so that it is possible for every individual in the world to be saved by the simple act of appropriating faith that lifts him out of debt to God and cancels the penalty of hell; and every soul that is saved and goes to heaven makes heaven that much richer than it would have been if Jesus had not come and died. God is overthrowing the works of the devil double. Jesus has made up all the debt incurred by the fall, and then is going to make

a big profit out of the investment of His blood. It blesses my soul to think about it.

The forgiveness one receives by accepting Jesus as Savior is of the character of justification. It fixes him and his record as though he had not sinned, and he cannot add to it by any good deed that he can do. There are people wanting to do something to merit salvation, but cannot do it. Suppose some person wanted to give you a present, and the present is so overwhelming, so good, that you feel you want to do something in return, and you go down in your pocket and pull out an old copper cent with a hole in it and hand to him. What would he think of you and your money? That is a faint illustration of our human righteousness offered Him.

Paul said he was raised according to the law blameless, but he added, "What things were gain to me, those I counted loss for Christ." That is, if he had been good enough to have saved himself by righteous deeds, he would have been lost to Jesus. So Paul threw all his own righteousness overboard and let Jesus have all the glory, that there might be a mutual profit. Every moral man who thinks his morality has been so

good as to save him, or partly save him, is losing that much in Christ, and Christ is losing that much in him, if such a combination were possible. So let us throw all our self-righteous deeds out as filthy rags, and let Jesus have the whole profit, for we will never merit heaven nor obtain it by righteousness that we have done; then, serving Him in righteousness and true holiness, we can set forth Christ's righteousness before men by holy living and faithful testimony.

CHAPTER III

ADAM SECOND PROVINCIAL GOVERNOR

This subject logically follows the two previous lectures. We have assumed that the earth is a province of God's kingdom, that Lucifer was appointed first provincial governor, that through pride he fell, his government of the earth became misrule, and, as a consequence, the earth was wrecked; that God then restored the earth, the final restorative acts being described in the six days of Genesis. Having restored the earth, He provided another governor in the person of Adam, created in the image and likeness of God, and it is the career of this second provincial governor of the earth that we are now to study.

The Second Governor's Person

We find the new governor's person described in Genesis 1:27: "So God created man in His own image, in the image of God created

He him." The person of the second governor was superior to the person of the first governor. However much more marvelous and wonderful Lucifer may have been in his original state than Adam in his original state, nevertheless Adam was superior in personality and possibilities to the original Lucifer. We do not so much know of what the image of God in the original Adam consisted as we know what is restored in Christ, the second Adam, for that image is not particularly described in Genesis. But what Jesus is going to restore is to some extent described in other Scriptures. We learn from II Corinthians 4:4 that Christ is the image of God; so that we understand that in Jesus Christ is restored the image man lost in Adam's fall. Men are not now naturally in the image of God, nor do they have power to impart it to their offspring. Adam lost the image, and then he begat a son in his own image and likeness, (Gen. 5:3), and not in the image and likeness of God. But Jesus had the image and likeness of God. It is mentioned again in II Corinthians 3:18, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same im-

age from glory to glory, even as by the Spirit of the Lord." So there is that about the sacrifice of Jesus and the consequent renewing operation of the Holy Ghost that brings believing men back into the image of God.

Ephesians 4:24 says, "That ye put on the new man, who after God is created in righteousness and true holiness." At least two of the characteristics of the image of God, then, are righteousness and true holiness. Colossians 3:10 says, "And have put on the new man, which is renewed in knowledge after the image of Him that created him." So we have these three terms, "knowledge," "righteousness" and "true holiness," as descriptions of that image. However, I am disposed to think that the image of God is not confined altogether to spiritual and mental attributes, but that the very physical form of Adam is included in the statement that he was created in the image and likeness of God. It is beyond our comprehension to follow that idea to its conclusion. We can only state it and continue to study. Adam certainly had a magnificent personality.

The Second Governor's Position

We need next to consider the position of the second provincial governor. This is described in the Bible in two distinct ways, ideally and temporarily. The ideal position of Adam is briefly described in Psalm 8: 6-8, "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." This is repeated in similar words in Hebrews 2:8, "Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him."

But this ideal position was not immediately entered upon by Adam. He was temporarily put in a lower position as indicated by other Scripture. Psalm 8:5 says, "Thou hast made him a little lower than the angels." Likewise in Hebrews 2:7 we read, "Thou madest him a little lower than the angels."

In this connection it is helpful to read the 8th and 9th verses of the same chapter: "Thou hast put all things in subjection un-

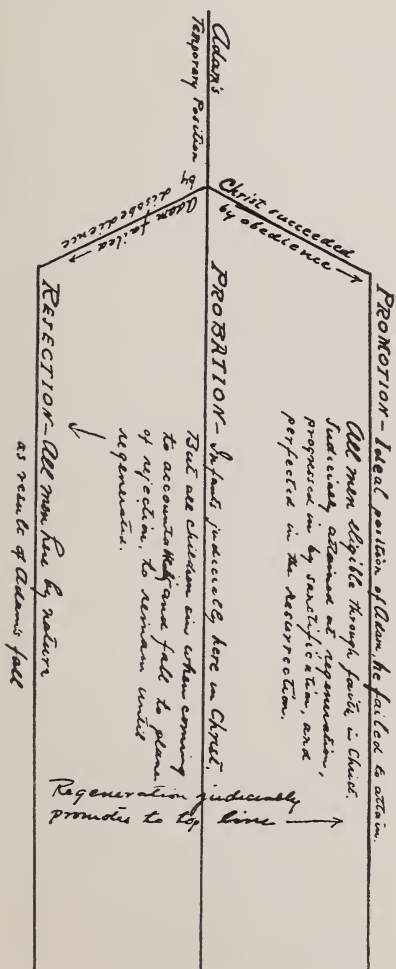
der his feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."

Here we see side by side the ideal position of the first Adam, and the temporality of his position lower than that, "a little lower than the angels." Then the ideal is broken in on, "we see not yet all things put under him" (or not now under him). Then we see Jesus, also temporarily made a little lower than the angels, as a means of bringing the race out from under that position, and placing them back in their ideal position.

This brings us to the consideration of a question often raised in the discussion of Adam's position. It is easy to suppose that salvation puts man back where Adam fell from, but this is a mistaken idea. Adam had placed before him, as we have shown, an ideal position, but he was not immediately promoted to that position. Temporarily he

was placed lower than the angels on probation.

In order to help understand the relation of the ideal and temporary positions of Adam and the result of his probation, let us draw three horizontal lines, parallel with each other, as shown in accompanying diagram. Let the top line represent the ideal position of Adam, the next line below, his temporary position while on probation, and the bottom line the place to which he fell as a result of his sin. It is evident that Adam held a probationary position when he was put in the garden. He seems not yet to have been placed in charge of the government of the earth, but was put in the garden to be tested as to his ability to be put over all the earth. Something in that earth had to be subjected. It is evident also from the sequel that Lucifer was not immediately deposed from the throne of the government of the earth, for it is one of the rules of government that an incumbent of office holds his position until his successor qualifies and is appointed. Sometimes, as in the case of the presidency of the United States, the incumbent holds office after the election of his successor, and



until his inauguration. There are analogies in human government like those of Divine government.

So we find Adam presented in the first chapter of Genesis on the plane of probation, represented by the middle line. Now probation implies the possibility of promotion. If we may suppose that Adam had stood the test, we may also suppose that he would have been promoted to the plane represented by the top line, which we may call the plane of promotion. That is the position he was designed to occupy, but to test his eligibility to serve in that position he was put in the position represented by the second line, which we may call the plane of probation. He failed in his probation and therefore fell to a lower plane, represented by the bottom line, which we will call the plane of rejection. As a consequence all his descendants are, by nature, on this lower plane.

Our Position in Adam and in Christ

Now the question arises, Are we by the work of Christ brought back to the position from whence Adam fell, or to some other position? It is clear that we are not made like Adam as a result of being saved; we do not

have Adamic perfection. And yet our position judicially, through faith in Christ, is that represented by the top line, a condition that will come to its full manifestation and establishment in the resurrection. The purpose of God in Adam is represented by the top line. He failed to come up to that purpose. But Jesus Christ, the second Adam, has, as a result of His probation, been promoted, "appointed heir of all things." (Heb. 1:2.) Therefore, as all the descendants of Adam failed in his failure, so all who are in Christ by the new birth are by faith put in the same position as He. Judicially we are there now. We "sit together in heavenly places in Christ Jesus."

Naturally we are born in Adam, and therefore on the plane of rejection. While the atonement has lifted the race penalty from infants judicially, yet, every one who has come to years of accountability is on this plane of rejection unless he has accepted Jesus Christ by faith and been born again, in which case he is carried clear past Adam up to what Adam was intended for ideally. After we have been brought up to the plane of promotion we still hold a probationary re-

lation until the resurrection will finally complete redemption. So far as we are concerned, of course our responsibility ceases at death, but we are not placed up there experimentally until the resurrection. However here we are subject to limitations to which Adam was not subject. We do not have the splendid physique of Adam, nor his splendid mental qualities; but Christ Jesus has borne all our infirmities, so that in the sight of God our standing is above that of Adam in the garden. God sees us in Christ, and, in Him we are on this plane for which Adam was designed, but to which he did not prove himself capable of attaining.

Adam was in harmony with God on the basis of his own works, and had to maintain his relationship to God through right works, but we have our relationship to God through faith in the finished work of Jesus Christ. If we may suppose that Adam maintained his obedience, he would have attained his promotion through work instead of through grace. Adam having failed, God has made provision that what was lost in Adam ideally should be restored in Christ, and that we should attain to that position not by works

of righteousness which we have done, but by faith in the obedience of Jesus Christ. No man had ever attained to that position before; but the man Christ Jesus, the second Adam, stood the test and was promoted to this position. If we are going to hold this position we cannot do it in Adam, but by faith in Christ Who stood the test by works of righteousness which he did, which we obtain by faith in Him

I feel this is quite an important matter for this reason: so many are assuming that our standing before God is according to the extent we succeed in imitating Jesus. If this were God's method it would mean that if we succeeded in imitating Jesus we would make our home in heaven, and if we failed in doing that we would not reach heaven. It should be clear to anyone that, if that were the basis, every one of us would terribly fail and go to hell. The idea is abroad in the land that some folks are going to heaven because they have succeeded in being good, and that others are going to hell because they are so bad, while the whole matter is involved in what the relation of each one is to Jesus Christ, regardless of what their past history

has been, before accepting Him as their Savior.

As in the case of Noah's ark, a type of Christ, deliverance did not depend on birth, species or deeds, for all kinds of animals were saved in the ark, while there were animals just like them lost. The whole question was whether they were in the ark or out of it. In like manner all sorts and conditions of men are saved by faith in Jesus Christ, while other men of their same nation and former habits are lost. The difference is determined entirely by being in Christ or out of Him. However, do not forget that, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." If you are down here, on this bottom line, in your own works, you are bound to stay there, because these works of the flesh are on the plane of the rejected works of Adam, and can never rise above it. The man who is doing his works of benevolence and helping folks only to be good morally is equally rejected in the sight of God with the drunkard and the thief, and is a little more dangerous. The question is, are you in Christ or out of Him? If you are in

Him, you are already judicially promoted by Him to sit with Him in heavenly places.

Before leaving this subject the question may arise as to what position the angels occupy. They evidently hold their position by works of their own righteousness. Since we have seen in a previous lecture that the basis of justification is righteousness, we may conclude that those angels who maintained their relationship to God in refusing to yield to Lucifer, hold that relationship by works of their own righteousness. Two-thirds of the angels resisted the temptation of Lucifer and by works of righteousness held their own, while the third of them, as we have reason to suppose, fell.

A comparison of the song of the redeemed men in Revelation 5:9 with the praise of the angels, in the 12th verse of the same chapter, bears out this different basis of standing as regards men and angels. Those redeemed from men sing, "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." But the angels say, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and hon-

our and glory, and blessing," without a word about redeeming them.

The Second Governor's Test and Failure

Now to return to Adam, since he was designed to occupy the position represented by the top line, and he must attain to that position in order to qualify for the governorship in the world province, he is put in the limited sphere of the garden to be tested as to his eligibility to occupy the larger position. In the meantime Lucifer, while disowned, is not dethroned, awaiting the issue of Adam's testing. In the inscrutable purposes of God, the fallen angel prince is to be used in the testing of the new candidate for the world governorship.

The duty given to Adam was to subdue the earth, and it is evident, from what he met in the garden, that there was something to subdue. His instructions were to "have dominion." That word "have" seems to convey the idea of "take." Adam's work was to be to take dominion of the earth, subdue it and bring it back into its proper place, morally, in the universe, as God had already restored it physically.

In the limited sphere of the garden Adam

was to qualify under test for his new office. The test was to be obedience, for no underlord could be trusted to administer the affairs of the already once rebellious world who would not be faithful in every point. That the test might be of obedience only, the Lord God concealed the reasons for His command in His own counsels, in order to see if the new candidate would set up his own reasoning powers against those of God. A very good and desirable tree in the midst of the garden, the tree of knowledge of good and of evil, was pointed out and the eating of its fruit prohibited under penalty of death.

It is instructive to study the method of Lucifer, now Satan, in his devices to lead Adam and Eve to disobey God. The only thing the enemy could do to overthrow the new provincial governor was to induce him to disobey, and there was only one thing he could do in order to be disobedient, as he had but one prohibition, and that was to eat of the forbidden fruit.

We have no inkling from the Bible account that Adam and Eve had any inclination whatever to eat of the tree of knowledge of good and evil until the serpent began his

work in the case, prompted by Lucifer who kept out of sight. I imagine they walked about that tree with just as much liberty as about any other tree; if the fruit was in their reach that it never occurred to them that it was possible to touch it. I do not think that Adam and Eve had to restrain their appetites for fear they might want to eat of that fruit; they were perfectly satisfied in the eating of the things that were permissible for them to eat.

How then did Satan succeed in getting them to eat the forbidden fruit? He accomplished his end by inducing Eve to substitute reasoning for obedience—by making her own reason her guide of conduct instead of God's word. There is no doubt that Eve had a very good mind. She did not have for ancestors a train of sinners to give her an inheritance of a twisted and weakened mind. If the test had been of Adam's and Eve's reason they doubtless would have stood the test. Satan deceived them into thinking it was a test of reason instead of a test of obedience, and thereby he gained the ascendancy over them.

First he reasoned that it was unkind of God to forbid their eating the fruit of so good

a tree, "Hath God said, Ye shall not eat of every tree of the garden?"

Next he reasoned that the penalty was out of all proportion to the offense, "Ye shall not surely die" The devil was a no-hellite from the start, you see. Wherever you find that doctrine you may know its origin.

Continuing the reasoning process Satan insinuated that God was keeping them out of what would be good for them, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

By this time the woman was persuaded to examine that tree—not with any special desire to eat of the fruit of it as yet, nor with any longing to taste its untried flavors—but from the standpoint of investigating really whether the statements of the serpent might not be true. On examination she found that it was good for food, and that therefore there was no poison in it to kill them. This she could determine without tasting it. She was not mistaken in her diagnosis that the fruit was good for food. She looked at it and saw that it had the marks of edible fruit. We make a mistake if we think that was a

bad tree, or that the eating of the fruit of the tree, in itself, had any evil effect upon Adam and Eve. That was not where the trouble was. She reasoned that the fruit of the tree could do them no harm physically, for it was good fruit, and that reasoning, so far as reasoning goes, was sound.

Then she examined it from the standpoint of beauty, and, with her perfect esthetic taste, saw that it was beautiful to the eyes. She found that in that regard also it was like the fruit of the other trees which put it in a class with them. Then, lastly, and most practical, she saw that it was desired to make one wise. It had one quality that no other tree possessed, and the eating of its fruit would impart to the eater what no other fruit could impart. From the standpoint of reasoning only the woman's conclusion was sound. If it had been a test of reason only they would have been safe in eating of the fruit. But their obedience, and not their reason, was on trial, and, under test obedience failed. They could not find any reason for God's prohibition, so went by their own reasoning, instead of by His word, a thing the human family has ever since been prone to do.

The experience of Adam and Eve is enlightening as to the origin of sin. It shows plainly that God is not the author of sin. God created the man and woman good; but their use of the good tree contrary to God's command originated sin in the human family. Sin, as it relates to conduct, is the transgression of a law, not the contracting of a disease, or the imbibing of poison.

Of course now, when all are born with inbred sin, we can not test the case perfectly in children; but how misappropriated good can become sin may be illustrated by the first known transgression of a child. Let mother bake a good cake, cut it in pieces ready for dinner, put it on the table and tell her little son that he must not touch it until supper time. Then let her leave the room for a little time and return to find a shadow on her little son's face, a sneaking kind of expression about him that she never saw there before, a I-don't-wan't-to-see-mother kind of action. He has eaten a piece of that good cake, contrary to mother's command and the deed has resulted in sin; not because the cake has injured him physically or morally, but because he ate it contrary to a known com-

mand. We can see from this that, in its original conception, sin must have been the misuse of that which was good, used in a way contrary to a known command.

Lucifer's Temporary Triumph

Now that Adam, candidate for second provincial governor of the world province, has been tested and failed to qualify, the question arises as to the resultant position of "Lucifer, the discarded governor. There is a well-known rule in church government, and a similar one in state, that an officer or committee holds office until a successor is appointed and qualified for office. Since Adam failed to qualify for the office of world governor this would leave his predecessor in office, and, since the failure of Adam was not only personal but racial, there is no hope of a natural descendant of Adam qualifying to fill the place. It therefore appears that, in a way we are unable fully to understand or explain, Satan, by deceiving Adam and tripping him up in his attempt to qualify, has, to a large extent, kept the reins of world government in his own hands.

We can, perhaps, get an illustration of

this unique condition of things from a Bible incident. Bible history illustrations are always so much more apt than anything we can find elsewhere. Saul, the son of Kish, was once properly qualified and anointed as the first king of Israel. You remember that he started to rule in a victorious and successful manner. But, on account of disobedience in the matter of exterminating the Amalekites, as God told him to do, the prophet Samuel comes to him with the unequivocal message: "The Lord hath rent the kingdom of Israel from thee this day and hath given it to a neighbor of thine, that is better than thou."

In spite of the fact that this sentence is given in the past tense—"the Lord hath rent the kingdom of Israel from thee"—Saul remained in the office some years afterward. Continuing in the same vein, Samuel went down to the house of Jesse and anointed David king to succeed Saul. But rejected Saul continued in the office of king, and anointed David remained as an obscure individual keeping his father's sheep. Eventually he is called to the court of Saul, and thereby renders obedience to him. When trouble

broke out as a result of the jealousy of Saul, David, though anointed king, is driven out for a time into the wilderness.

Now the position of Saul, between the time of his judicial rejection and the time when David actually took over the government, illustrates in a measure the relation of Satan to the government of this world after Adam's failure to qualify. Though judicially rejected, Satan still held sway by virtue of his successor never having qualified.

Study will show that the inference of this illustration is true. One Scripture that illuminates the situation is that found in the first two chapters of Job. There is being held a congress of the "sons of God," possibly the governors of all the provinces of God's great universe. It is recorded of this occasion, "Satan came also among them." Here we get a glimpse into some of the other provinces of God's great universal empire. These other provincial governors, so to speak, came up to report to the Lord and Satan came to make his report also. The report does not satisfy our curiosity as to what is going on in the provinces of these other great dignities; the only report we have is of what

is going on in the earth. The provincial governor of the earth, the one-time Lucifer but now Satan, is asked what he has been doing down in his province. He replies that he has been "going to and fro in the earth and walking up and down in it." Some one who has studied it says that this expression does not mean sauntering idly up and down through the earth in an aimless way, but carefully inspecting it and noting all that is taking place.

God calls Satan's attention to his servant Job: "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?"

To this Satan replies: "Doth Job fear God for nought? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face."

This shows, that, while Satan is the governor of the earth, his rule is within explicit

limitations, which God, the over-lord of heaven and earth, sets.

In response to Satan's complaint God saw fit to give Satan a little more liberty in Job's case than he had previously had, as a result of which Job suffers great inexplicable losses for which he is in no way to blame, but which God gives him grace to endure.

Satan came back to report at the next congress of the sons of God, and reports in the same manner as before. His attention is again called to Job and his stand of integrity in the face of calamity. Satan complains that he has been placed under too great restrictions in dealing with him. For reasons that puzzled Job and his three friends, and about every one who has read the book since, God consents to move the hedge a little further back, but still puts distant limitations upon the adversary.

This gives us only a glimpse, but an enlightening glimpse, into the intricacies of how the earth is now governed. God is Lord over all, but, for a season the extent of which we do not know, and the reasons for which we cannot fathom, God has allowed Satan to remain a disobedient vassal king until a suc-

cessor qualifies and takes over the government. Who this successor will be and how the government is taken over we will have to leave to a later chapter.

Further light is thrown on the present condition of things by the account of Jesus' temptation. This same Satan, who reported among the sons of God and tested Job, came to Jesus, some fifteen hundred years later, and, after showing Him all the kingdoms of the world and the glory of them, said to Him, "All these things will I give Thee if Thou wilt fall down and worship me." You will notice that Jesus did not dispute Satan's right to pass over the title to these kingdoms. If Satan had not for the present possessed this right it seems likely that Jesus would have confronted him with that fact; but Jesus did not dispute it, and His later testimony accords with this supposition.

Jesus said, on another occasion, "The prince of this world cometh, and hath nothing in Me." Who else could this be but the same prince that tempted Him in the beginning of His ministry?

In Paul's epistle we read of "the god of

this world, (II Cor. 4:4); the "prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2).

God's periods may seem long to us, as He moves through eternity shaping things for the future. Satan's period of misrule has been long as we reckon time, but it will end. As truly as rejected Saul was eventually dethroned and David took the place for which he was anointed, so surely Satan will be eventually judged, as foretold in other Scriptures, and his righteous successor promoted to rule the world.

Let us remember this as we study our way along chapter by chapter in the history of the government of the world as God has revealed it in His unfailing Word.

CHAPTER IV.

JESUS CHRIST THIRD PROVINCIAL GOVERNOR

In taking up the subject of "Jesus Christ Third Provincial Governor" of the earth we come to the most remarkable series of events in the history of the universe, and especially in the history of this planet on which we live.

I am not able to produce proof that no other planet in the great universe, or even in this solar system, is not inhabited, but I am sure in my own mind that in no other world are there beings just like man; and surely it is impossible to believe that Jesus Christ ever lived in the likeness of man in any other of them, or was, or ever will be, crucified, buried and resurrected in any world but this. This world is evidently the arena in which are being wrought out in history lessons for the instruction of the universe. These tremendous problems, once

settled here, will be settled for all worlds. Note the suggestion in I Cor. 4:9.

I confess myself, in the study of this subject, often on territory not much travelled. I have no books to help me on some parts of the subject, and would not know exactly where to find any. So I am very much confined to the Scriptures for material, which is doubtless a good thing.

God's Foreordination of Christ

The first thing to notice about the appointment of Jesus Christ as the third provincial Governor of this earth, is the fact of His foreordination of God to that position. Regarding this fact I Peter 1:20 says of Him, He "verily was foreordained before the foundation of the world, but was manifest in these last times." From this we understand that God knew the disposition of Adam, and, seeing beforehand his fall, provided against the collapse of world government by a plan He was not as yet ready to make manifest. That this plan included the Atonement is evident from Revelation 13:8, where Jesus Christ is referred to as "The Lamb slain from the foundation of the world."

Some times people are disturbed when they realize that God knew beforehand that Adam would fall under his temptation, but we have every reason to be glad for His foreknowledge, as this enabled Him to provide for the emergency. You have doubtless wondered, in view of the penalty for eating the forbidden fruit: "in the day that thou eatest thereof thou shalt surely die," why Adam and Eve did not immediately die. Varied interpretations have been offered to explain why they did not instantly die, the general sense of which is that they did immediately die spiritually, but not at once physically. I have no fault to find with the orthodoxy of that interpretation, but am disposed to believe that they would have died, body, soul and spirit, that day had it not been for the sacrifice of Jesus Christ already made judicially, by virtue of which sacrifice there was a suspension of sentence in their case. Though spiritually separated from God; "dead in trespasses and sins," their natural lives were spared with a view to their repentance.

It is noticeable that He who dealt with Adam and Eve regarding their transgression

is called "the Lord God," the name of God in His covenant relationship to the human family, doubtless the second Person of the Trinity, Whom we know as our Lord Jesus Christ. In the conversation between Eve and the serpent they had spoken of the Deity only as "God," but the One Who came walking in the garden to seek His fallen creatures was Jehovah God, the One already sacrificed judicially, whose blood was already shed in the plans of God, and therefore counted on in His dealing with the human family. Jehovah God, knowing all that has taken place, asks questions calculated to draw out a confession from Adam and Eve, both of whom admit that they did eat of the forbidden fruit. Finally, after the confession, Jehovah God clothed them with the skins of animals, which presupposes bloodshed; and it is evident that Adam and Eve, as a result of that confession and symbolization of the Atonement, obtained forgiveness and spiritual restoration. While the natural consequences of their sin resulted in their being driven from the garden and eventually in their physical death, their spiritual welfare was secured in the Atonement. That Adam and

Eve obtained spiritual restoration to favor with God by sacrifice is evident from their attitude afterward, the names they gave their children, and the hope therein expressed

Jesus Christ as Adam's Heir

The government of this world was in an exceedingly complex condition after Adam's fall. There was fallen Lucifer, first provincial governor, still permitted liberty, and even usurping the government of the world; then there was Adam, second provincial governor, fallen and yet not dead; and then we see in promise, Jesus, third provincial governor, already in a measure of power, but not yet ready to take over the government.

In view of these things the question can naturally be asked, Why should there be such a complexity of things at this time? It was doubtless in the power of God, in view of Lucifer's rebellion and Adam's disobedience, to at once have sent Lucifer to the "everlasting fire prepared for the devil and his angels," executed the death sentence upon Adam, thus quenching the race in him, and passed the government of the world over to Jesus Christ immediately, setting things suddenly and drastically right. But there

are problems here that God is taking His own time and manner to solve, involving in their complexity the legal status of the human family. And then there is the love of God, seeking the welfare and rescue of Adam and his posterity in such a way as not to raise a question as to His justice in dealing with all transgressors.

There is no way by which the world government can be brought back into subjection to God except by Jesus Christ; yet it is God's design to do this in such a way that the human family shall have the offer of deliverance. In order to do this, and retrieve the lost estate of Adam, Jesus Christ, though the Son of God, becomes the heir of Adam that He may thus obtain the right to get the lost inheritance back in the name of the human family, and thereby save an elect remnant of the race and put them with Himself in the place of rule. To state the case in other words: Christ could have immediately taken over the world government by virtue of appointment from God, but He could not have saved the human family without first becoming the legal heir of Adam. A forced conquest on His part would have restored

the world province to the universal kingdom, but it would have been at the loss of the subjects. But, by becoming Adam's heir, He could win the victory in the name of man, and offer to man the position of joint-heir in the restored kingdom. To do this He must become man, take man's position and pay man's incurred penalty.

This subject lies close to the heart of the Gospel. No matter how beautifully and attractively some other so-called gospel may be preached, there is no saving Gospel that does not present salvation in a lawful manner. One of the most common flaws in popular preaching is the failure to recognize the legal phase of the Gospel. This universe is run by laws, and these laws are kept by the Lawgiver Himself; therefore when he offers pardon to any of His sinful subjects, He provides for the legal carrying out of the penalty they have incurred. We have already seen, in a previous lecture, that God could not offer forgiveness to men on the mere basis that He loves them so well, without also offering it to angels. To have done so would have laid his dealings open to a charge of unfairness and partiality, and the moral uni-

verse would not stand on that kind of class legislation. It must be done in such a way that God can be just to all His creatures in His offering of salvation to man. This problem is recognized in Romans 3:26. "That He might be just, and the justifier of him which believeth in Jesus." That is, He had to do His saving work in such a way that what He did was just in the sight of all of His intelligent creatures, and yet would also procure the justification of those whose salvation He sought in the human family. While the plan of salvation, in its offer to all men on the basis of faith, is simple enough for the way-faring man to understand, yet the problems God solved in making it so simple were exceedingly complex, and are well worthy of a diligent study on the part of the greatest statesmen and the most noted jurists. One secret of Charles G. Finney's success as an evangelist was that he had been a lawyer, and, when he was converted and called to the ministry, he was led to use his legal knowledge in the exposition of the Atonement in order to prove to his hearers that the Gospel offer met all the requirements of the law. He preached one of his most convincing sermons

before the lawyers of Rochester, New York, whom he called together in order to preach to them. It is reported that practically every lawyer present was convinced of the truth, and many were truly converted. His appeal convincingly proved to them that the Gospel was not a mere sentimental story but the intelligent plan of an all-wise Person, Who took into consideration every phase of the problem and provided fully for it.

God's plan of forgiveness is not a mere overlooking of sins, but, with complete understanding of all the issues involved, God has adjusted all the consequences by the sacrifice of Jesus Christ, so that when he offers forgiveness to man on the simple basis of faith in Jesus Christ we are assured that there will be no unforeseen problems to arise later, for the plan of salvation is based on legal premises. A good understanding of the legality of God's plan of salvation excludes every Unitarian and Universalist theory of salvation. These man-made theories are swept aside in a moment when one comes to see that the cross is God's offer of salvation only because it is His demonstration of justice.

It may be well at this time to consider the Bible proof that Jesus Christ is Adam's heir. It may at first appear that there is no statement to this effect in the Bible. But the first Bible promise that He would come, that given in Genesis 3:15, says that He will come as the seed of the woman. This would make Him the heir of Adam. In accord with this it is noticeable that in speaking of Himself, He used the term, "Son of man," as well as the term "Son of God. In Genesis the Hebrew word for "Adam" and "man" is the same, the word "Adam" being a transliteration and the word "man" a translation. That is, this "Adam" is the name for man in Hebrew, which in some places is spelled out in our letters and made a proper noun, and in other places it is changed into our word "man," and used as a common noun. So Jesus, in claiming to be the Son of man, was claiming also to be the son of Adam. Notice also that Luke's genealogy of Jesus (Luke 3:23-38) traces Jesus' lineage back until it says, in verse 38, "the son of Adam, which was the son of God." So the Scripture proof is not wanting that Jesus Christ is Adam's lawful heir.

Now, an heir must accept the debts on an estate as well as the benefits. Jesus, therefore, as heir of Adam, inherited the consequences of his fall, along with the right to retrieve the lost fortune of the human family. It is helpful to read in this connection Hebrews 2:14-16, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham."

But the Bible does not stop in its portrayal of the relation of Jesus Christ to the human family by showing Him to be heir of Adam. It takes up Abraham, two thousand years after Adam, and shows that God promised that Christ should be his heir. After various promises to Abraham, disbursed through several years of his life, that his seed should be as numerous as the "dust of the earth" (Gen. 13:16), and as the stars in number (Gen. 15:5), and after reiterating

these figures in Genesis 22:17, God narrows down the word "seed" in the last clause to a single individual, represented by the singular pronoun. "Thy Seed shall possess the gate of His enemies," which Seed Galatians 3:16 shows to be Christ: "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many, but as of one, and to thy Seed, Which is Christ."

Again about a thousand years later, God promised David (II Sam. 7:12-16), that Christ should be his heir, and that, in consequence, his throne should be established forever. Jesus acknowledged the title "Son of David," and His genealogy, as recorded in Matthew, purposely eliminates that part from Adam to Abraham in order to emphasize two things stated in the first verse, that He is the "Son of David, the Son of Abraham." The same first chapter of Matthew also records the fact of His being born the Seed of the woman in such a way as no other person ever was or ever will be born. From this it will be seen that the first chapter of Matthew records the fulfillment of three leading prophecies of the Old Testament. The genealogy of Luke proves that He was the heir of Adam,

and the one in Matthew that He was the heir of Abraham and the heir of David.

Preliminary Conquest of Satan

It is necessary that the third provincial governor, like the second, whose loss He has come to retrieve, be tested in order to qualify for the office He has come to occupy. Of His ability as Son of God there is no question, but He must qualify for the governorship of the world province as the Son of man.

Lucifer, disowned and only awaiting the appointment of a successor to be dethroned, has, by legal processes and cunning craftiness, overthrown the one appointed to take his place, Adam, so that he never qualified for office, as a result of which Lucifer retains, temporarily, the office of provincial governor until another candidate can qualify for the office. As he connived to disqualify Adam, he may be counted upon to work for the undoing of the second Adam. Indeed, before the second Adam can proceed with His work of rescuing the race. He must show Himself able to cope with the one who overthrew His predecessor, in whose place he appears. So, immediately after Jesus Christ receives His

anointing, He is led of the Spirit into the wilderness for a preliminary conflict with this usurper. The antagonist knows the status of the new candidate, and that He has appeared on the scene to qualify for the job he himself so dishonestly holds. He who beat Adam out of qualifying, is now going to defeat Jesus Christ from qualifying if it is possible.

The hope of Satan in opposing Christ was to lead Him to resort to His Deity in order to win the victory, so the results of the victory could not be credited to man. Satan practically said to himself: "Now if I can get Jesus Christ to defend Himself on the ground of His Deity, He will never win the victory He is trying to obtain for humanity, and I will, in consequence, keep humanity under my control."

The contest, it should be observed, was not whether Christ as Son of God could overcome Satan, but whether Jesus as Son of man could do so. We hear much now-a-days about the laws of civilized warfare. The Bible acknowledges laws of spiritual warfare: "And if a man also strive for mas-

teries, yet is he not crowned, except he strive lawfully.”—II Tim. 2:5. Now it would have been a breach of spiritual warfare for Jesus to have used the weapons of His Deity in overcoming Satan in a battle in which man was to get the credit. When God arranged the first conflict between Adam and Satan He determined the weapons of man. Therefore, when the Son of God consented to champion man’s cause He must be confined to the use of the weapons God has appointed for man. Indeed, if the Son of God cannot defeat Satan with these weapons, how could man be expected to do so? Therefore the integrity and value of God’s word was on test as well as man.

We find that the temptation of Jesus was much more varied than that of Adam and Eve. In their case there was but one vulnerable point, for God had given but one command. Their knowledge of good and evil covered but a single item. If Satan could not get them there he could not overcome them at all. The eating of the tree of knowledge of good and evil had thrown open the entire field of right and wrong, and man

was now responsible at every point. To meet the enlarged field of temptation God had in the meantime enlarged His commandments to cover all phases of duty. So, though Jesus was tempted in multiform ways, God's Word was also multiform and offered instruction at every point. This one fundamental was alike in the temptation of the first Adam and the second: obey God and qualify; or disobey God and disqualify.

Observe how Satan tried to get Jesus to depart from the laws of the conflict. He first approaches Jesus, hungry from forty days fasting, with the suggestion, "If Thou be the Son of God, command that these stones be made bread." But Jesus was not there to show what God could do; He was fighting a battle as champion of the human family. So he replies, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again the enemy tries the same feint, reinforcing it by a deft turn of Scripture. He suggests that Jesus leap from the pinnacle of the temple, a most spectacular thing to do as a means of introducing His

campaign: "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning thee." But Jesus simply gives more Scripture: "It is written, Thou shalt not tempt the Lord thy God." One more temptation, this time calculated to appeal to the purpose of His mission, the obtaining of power over the nations by subjection to Satan, the present provincial ruler, is also overcome: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

It is noticeable that Jesus, in this conflict, chose for the defeat of Satan, three passages from the book of Deuteronomy, the book the higher critics attack as most untrustworthy in the, to them, unreliable Pentateuch. It was not a question as to whether the Son of God or Satan could conquer the other; that had been settled long before: "God cannot be tempted with evil, neither tempteth He any man." (Jas. 1:13). But the issue at stake when Jesus was tempted was whether the Son of man could conquer Satan with the weapons God provided for man's warfare against him. If we may so say, in this conflict,

Jesus, leaving the great sword of His Deity hanging unused at His side, went into the armory God had provided for man, selected three weapons popularly considered the least powerful, and, in three successive rounds, utterly defeated Satan.

What a demonstration of the power of God's Word was this threefold victory of the Son of man over Satan. What an encouragement to us to use always the sword of the Spirit, which is the word of God, and all the other pieces of defensive and offensive warfare, by which we can always be victorious.

It seems to me, as I think of it this afternoon, that the Old Testament, filled with promises, is like a great armory with the walls just hanging full of two-edged swords, bayonets, spears and every conceivable offensive and defensive weapon for any conceivable temptation. In this fight with the devil Jesus just stepped down into what He knew would some day be considered the most doubtful book of the Old Testament, picked up three of those weapons to let men see they would work. Praise the Lord, they worked; and, since then, God has put a second story

on the armory, the New Testament, and filled it with modern devices of warfare, so that, in a sense, we have a greater advantage over the situation than Jesus had, and there is no reason why, if regenerated, filled with the Holy Ghost and careful in Bible study, we should not be continuously victorious. If we will be obedient to the Holy Ghost's promptings, He will direct us to the very arrow, the very spiritual torpedo, so to speak, the very weapon of some kind that this very particular battle needs, and we can be victorious in the fight.

The World Rejects the Governor

It is customary for candidates for office to announce their platform. We find in the Sermon on the Mount the third provincial Governor's proclamation of the platform of His proposed government.

Following the sermon in Matthew, which is known as the "Gospel of the Kingdom," there are recorded fourteen miracles which are manifestations of the power of the new Governor.

After passing with His disciples through

all parts of the Land of Israel, the most favored nation of earth, and the one that had the promises, setting forth His teaching and demonstrating His authority by miracles, He enters at last their capital city, offering Himself to them as King. The Gospel of Matthew records of this event, "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (Matt. 21: 4, 5).

The new world Governor rode up that morning to what is destined to be the capital city of the world, as the prophets said He would do when He comes to take control, made His way to the temple, the center of their national life, and began His clean-up work by driving the traders out of the temple. In this He was interfered with by the authorities in office and admonished to desist, which He did. He did not come to thrust His governorship upon an unwilling people, but was willing to bide His time until the Father gave Him the kingdom.

The Old Testament prophecies regarding the kingdom pointed to His taking the kingdom at this time. Naturally there will arise here the question, If the Jews had received Him then, where would have been the Atonement? To this we can reply Scripturally that God knew the end from the beginning. He knows the law of the sinful nature, both in individual and national life. The sinful heart can always be counted on as not being in subjection to the law of God, neither indeed can be, but will work according to its own law. Therefore, having allowed them an opportunity to demonstrate their unwillingness to submit to His kingdom at that time, God proceeds to unveil the mystery of the church that had been hidden up to this time.

Tried and Executed as a Traitor

As a sequel to His rejection the third provincial Governor is tried as a traitor and executed, which looks like a failure of the whole plan. A review of His trial will be interesting as showing what His claims were.

First there was His ecclesiastical trial. After trying to secure some testimony on

which to condemn Jesus, and failing, even the two witnesses who spoke of His destroying the temple and building it in three days not agreeing, the high priest said to Jesus. (Matt. 26:63), "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, The Son of God." Jesus' response to this question was affirmative, and on this charge He was condemned to be guilty of death for blasphemy—that is, the charge was that He, a mere man, as they declared He was, claiming to be the Son of God, and therefore equal with God, was blasphemous, a sin punishable by death according to the Levitical law. (Lev. 24:16).

Then followed his civil trial before Pilate as related in Matt. 27:11. "Jesus stood before the governor; and the governor asked Him, saying, Art Thou the king of the Jews? And Jesus said unto him, Thou sayest." This is supplemented in John 18:36. "Jesus answered, My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence."

From this it will be seen that He definitely claimed to be a king, and was tried by a representative of the highest civil authority of the world on whose orders He was executed under the inscription, "This is the King of the Jews." He was therefore condemned by the ecclesiastical court on the charge of blasphemously claiming to be the Son of God, and by the civil court for seditiously claiming to be the King of the Jews. For these alleged crimes He was sent to the prison of death. But Jesus, from His prison of death, appealed His case to the Supreme Court of the Universe, Which, in three days sitting, reviewed the evidence, found His claims to be the Son of God and the King of the Jews to be correct, reversed the verdict of the lower courts, and sent an official angel to set Him free from the prison of death.

Going After the Appointment

Notice, if you will, that Jesus at this time has not taken the kingdom over; He is yet in the qualifying stage.

In Luke 19:11-27 Jesus had foretold something about His plans; "As they heard

these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." This nobleman He was talking about was Himself. He was going into the far country of heaven and to God's throne to get the appointment as world Governor. He had been down here qualifying for the position. Through the different stages of the temptation, His life's work and rejection, the final Atonement on the cross, the resurrection and ascension, He has qualified, and now goes to God to report and secure the governorship of the world, as Adam's heir.

The Measure of Christ's Grace

At this time it may be instructive to study a little what His plan to offer redemption to the human family cost Him. In II Corinthians 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor,

that ye through His poverty might be rich."

The depth of His descent is measured between the two extremes in this verse: "He was rich" and "He became poor." Have you ever considered how rich Jesus was before He came to earth as a man? Take the test of values most often used among men, His material wealth. From many Bible references it seems clear that Jesus is the creative Agent of the Godhead. While it is proper to say that God created all things, yet it was through the second Person of the Trinity that the creative act was done. One may suppose that Creatorship constitutes ownership. If this be so, Jesus Christ was rich in the possession of what He created. There are a few men in this world who are considered rich, but they each lay claim to but a little of the earth's treasures. But this One whose wealth we are estimating, owns all the earth, because He created it. And not only so, but He owns the sun also. They tell me that the sun is so large that if it were hollow, the earth could be put inside of it, and the moon could revolve around it with plenty of room to

spare. That is a pretty good sized lighting plant for one individual to own. Then He owns the other planets, that, aside from our earth, belong to this solar system. And beside this astronomers tell us there are a multitude of other suns with other great systems of planets. I have heard that suns have been discovered by powerful telescopes so far away, and so great, enormously larger than our sun, that it takes the light from them about a thousand years to reach us. Just as an illustration of how broad is the universe that constitutes the material wealth of Jesus Christ, suppose that the place where He went to get the kingdom was located over there where that distant star is. Suppose again that Jesus, when He ascended from the Mt. of Olives had taken light as His chariot and travelled with it 186,000 miles a second, eleven million times as fast as the fastest railroad train in the world: even then He would not have had time in all these centuries to have gone over there and returned. ▲nd that is the radius of the great circle of the material universe.

But while He was rich in material pos-

sessions they may be considered the least valuable of what constituted His riches. He was rich also in glory, and, while not yielding to description as readily, the glory is larger than the material possessions. I think almost any king would be willing to part with all his material possessions rather than to part with the glory of his kingdom, at least in times of peace. Then Jesus was rich in love—in His Father's love. I suppose a king would give up his material possessions and his throne before he would be willing to part with his queen, if he loved her. So love is the greatest possession of all. In all these things Jesus was rich—incomparably rich.

But, "He became poor." Now, He did not play become poor; He did not lay His possessions over into the hands of an administrator to manage while He was gone, so He could take them up again if His venture should fail. No, no, "He became poor." The title to the ownership of all this, that He held as a member of the Godhead, He relinquished. I do not think He reserved anything in the way of possessions.

We would think that if Rockefeller gave one-half of what he has to some benevolent cause, it would be marvelous. We would think if he gave away everything but a half a million that he reserved to live on the rest of his days, he would be counted very benevolent. But what would you think of a Rockefeller that checked out the last cent he owned, and became as poor as the poorest, because he loved the cause of man so much? Well, that would faintly picture what Jesus has done. Not only this, but He laid down His glory. Otherwise how can His prayer in the 17th chapter of John be explained: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." If he still possessed the glory, why did He ask for it? Then, last and greatest of all, on the cross He said, "My God, My God, why hast Thou forsaken Me?" The love even was surrendered. Oh, the intense mystery of the love of Jesus Christ for this human family indicated in those words, "He became poor."

But, mark well, He relinquished posses-

sions only. He did not lay down His Deity, nor His personality, but possessions only. He did all this that He might reach us at our great depth and bring us up to His great height.

Jesus Receives the Appointment

We have already seen Jesus going after the appointment to the kingdom. That He received it we are assured in Hebrews 1:1-2. "God Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds." The fact that God has appointed Him heir of all things, though in the beginning He had created them all, shows that in the interim He had relinquished possession of them. As indicated before, He surrendered His title to all things as Son of God that He might merit the right to them in the name of the Son of man. He employed this remarkable method in order to make a way whereby, in His return to the bosom of the

Father, He might bring back with Him from the human family those who accept His righteousness by faith. Behold what a miracle is this: the transmutation of what were the possessions of the Son of God into the possessions of the Son of man.

Our Lord Jesus Christ is back now in possession of all that vast material universe we were talking about: God has appointed Him heir of all things. He is back also in the glory that He had with the Father before the world was; He is back, too, in the blessedness of the fellowship of the love of the Father; just as rich as He ever was, and the most wonderful thing about it is that He holds the title of it all in the name of Adam, and is therefore authorized to take in as joint-heirs of all these possessions every one of the sons of Adam who will by faith in his shed blood receive the new birth.

Oh, what are you folks fussing about that estate down there for? Why are you people having trouble about your father's will? Why are you going into that lawsuit about that property, anyway? Why are you grinding your life out trying to get bigger

wages? We have the privilege of being joint-heirs with Jesus Christ in the magnificent possessions of the universe, and, with this prospect, can be satisfied with anything down here. Our inheritance is larger than our little cups can measure. The reality of it all will not dawn on us in a minute, but it is true.

Turn to Romans 8:15-19 and read it in view of what we have just seen: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

In this course of lectures we are dealing

with Jesus Christ mainly in His relationship to this world alone. From the ground we have just covered we see how vast are His relationships with other things and beings beside this world and ourselves. In this connection we find Him spoken of in the book of Revelation as having many crowns, of which the crown of the government of this world is but one. This little, old, wrecked planet, where there have occurred the most mighty transgressions in the universe, is now the theatre in which is being demonstrated God's wonderful grace and power to forgive sins in such a way as to be just and the Justifier of him that believeth, to the end that all His creatures may learn forever the lesson of what sin will do, and what it has cost the Son of God to maintain the integrity of the universe against the inroads of that sin which Lucifer committed when he fell from the position of one of the stars of God, eventually dragging mankind in his fall.

A personal lesson may well be driven home to hearts here. What did Jesus gain by transferring His title of possession of

all things from the name of the Son of God to the name of the Son of man? The only thing I have been able to see that Jesus has gained by this tremendous transaction is the rescue of such members of the human family as will accept willingly the Atonement and thereby become joint-heirs with Himself in everlasting fellowship. Dear friend, if He does not get you He will have that much less profit on His investment. And you, how poor you will be!

I am not sure, dear friends, if the greatness and magnificence of this would break in upon us in its fullness, but that every one of us would go out from this place to dispose of everything we own in this world, and before night get it invested in something that would accrue in profits over there. One great reason why our investments for heaven are so puny is because the vision of these things does not break in upon our hearts.

People have come back from the western states and told about the fortunes to be won out there, and those who have heard them have sold all they had and rushed out

there, to live, perhaps, in a dugout for years, in order to be wealthy in their old age. And nobody has called them fools either. But here we are in a world trembling on the verge of collapse, living a life liable to be cut off at any time, not knowing what day our stock here will be cut down to ciphers, and yet hesitating to make investments in the kingdom that cannot be shaken.

Let us be awake to our interests as joint-heirs with Jesus Christ, and make all our investments in consideration of that glorious privilege.

CHAPTER V.

WORLD GOVERNMENT IN THE INTERIM

From previous lectures we have seen that Lucifer, first provincial governor of the earth, has incapacitated himself for world government; that Adam, second provincial governor, failed, through yielding to Satan's temptation, to qualify for office; and that Jesus Christ, though qualified as Adam's successor, has not, for reasons hidden in His own counsels, seen fit as yet to take over the political rule of the world.

Under these circumstances it is important to know how the world is ruled in the interim. The interim, as spoken of here, refers to the time from Adam's fall to the time when Jesus Christ will actually take over the political rule of the world.

Man the Visible Agent

During the interim referred to, in various ways and changing dispensations, man is the visible agent of government upon the earth. However, Satan, by virtue of his victory over man seems generally to rule the world during this period, and is called in Scripture the "prince of this world." He has his way in the government only by having his way with man. The oft-repeated history seems to be that God appoints men or nations as rulers of the world, and then Satan corrupts them, and through them dominates the world.

This interim is divided into distinct periods, known as ages or dispensations. The chart in front of book will help us in discriminating between these ages and will enable one to follow the course of history and prophecy through them. The chart is virtually a bird's-eye view of the whole Bible from its earliest historical reference to its farthest prophetic forecast. The drawing has been made mainly for the unfolding of the plan of God's grace, rather than to show the political periods of histo-

ry, so it is not exactly adapted to the subject for which I am using it here, but it can be made to serve as a help.

The Patriarchal Age

After the fall, and until the flood, a period of 1656 years, and some time afterward, government seems to have been of the patriarchal order. Under this system the inhabitants of earth were divided up into small groups, of one or more families each, the oldest man of each group being ruler of it. Often on the occasion of the death of the patriarch, who might be father,, grand-father or more ancient ancestor of all the men in the group, the sons, now themselves heads of considerable families, would divide the original group into as many groups, so that the size of these various settlements or colonies was never large. The oldest man in each group administered the law and was looked up to as the judge to settle all disputes that might arise between the members of his particular group.

While sometimes neighboring groups

may have arranged with each other for purposes of war and defense, as in the case of Abram, Aner, Eschol and Mamre, in the latter part of this period (Gen. 15:13-24), yet there seems never to have occurred to man, before the days of Nimrod, any extensive idea of federating the patriarchal groups.

The Age of Great Nations

The patriarchal method of government seems to have obtained all through the period previous to the flood, and for some time after it, probably most of the remainder of the life of Noah. But with the coming on the stage of history of a man named Nimrod, a great grand-son of Noah, as we learn from the tenth chapter of Genesis, a new form of government is manifested. Nimrod seems to have been the moving spirit in the building of the tower of Babel and the city in connection therewith, the animating thought of which was, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth," (Gen. 11:4) with a view to central-

izing the government under one head.

God frustrated this ultra-federated form of government before it had proceeded very far, but ever since that time it has been the ideal of world rulers to federate the world under one government.

As a result of God's scattering the people from Babel, the world was divided into certain groups that eventually grew into nations, of which the most ancient were Babylon, Assyria and Egypt. Besides these greater nations, there were smaller ones, such as the seven that inhabited the land of Canaan later.

The patriarchal form of government seems to have existed for a time synchronously in all gradations, from the simple patriarchal life of Abraham to the corporate city kingdom of Sodom and other cities of the plain, up to the well-developed and complex national form represented by Chedorlaomer and his allies, all of whom are described in the same chapter of Genesis, (the 14th).

The Israelitish Age

When God called Israel out of Egypt, in

the fifteenth century B. C., gave them national life and set before them a national program a new era was inaugurated. This program was first to exterminate the seven nations then inhabiting the land of Canaan, who had sunk to a depth of moral degradation that made reformation impossible, after which it seems to have been God's plan for them to bring all other nations into tributary relation to Israel. But since they failed to fully carry out the first number of this national program, we do not know exactly what was the extent of God's design that they should subdue the neighboring nations. It is likely, however, had they fully performed God's bidding, they would have subjugated all nations and brought the entire world under one great theocracy. Israel's failure in this regard has not frustrated God's plan, only postponed its manifestation.

From the theocratic form of government, which lasted about 450 years, Israel changed to a kingdom about 1,000 B. C., under which form of government they continued about 400 years, dividing, after Solomon's reign,

into two nations. The northern nation, the ten tribes, lost out of God's plan for a season and are now unidentified among the other nations, but the southern kingdom, known as Judah, over which the heirs of David ruled, retained the scepter until about 586 B. C. It seems that, had this kingdom at any time lined up with God's plan, they might have been favored with success in carrying out the original program for Israel. Occasional revivals of righteousness under good kings were soon neutralized by evil kings, and finally, in the days of Zedekiah's reign, God deliberately took the scepter of world power out of the hands of Judah and gave it to Nebuchadnezzar, the representative Gentile king.

It will be instructive to examine some passages of Scripture in this connection. In the days of Zedekiah, God gave a message through Ezekiel (Ezek. 21:25-27) as follows: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low,

and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until He come whose right is is; and I will give it Him." Zedekiah was the last heir of David who was king in Jerusalem. He was carried to Babylon, and died there. With these words God called a halt in the career of Judah's national life, and they have never had a king of their own since, and thy will not until in the words of the text, "He," (Jesus Christ in His glory) "comes, Whose right it is."

In accord with this prophecy of Ezekiel, who was with the captives at the river Chebar, in the dominions of Babylon, Jeremiah, who was prophet at the same time in Jerusalem, as recorded in the 27th chapter of his prophecy, was told to take yokes and to give them to the ambassadors of the different nations that came down to visit Zedekiah, with instructions to take these yokes back to their kings with this message: "Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto

whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him."

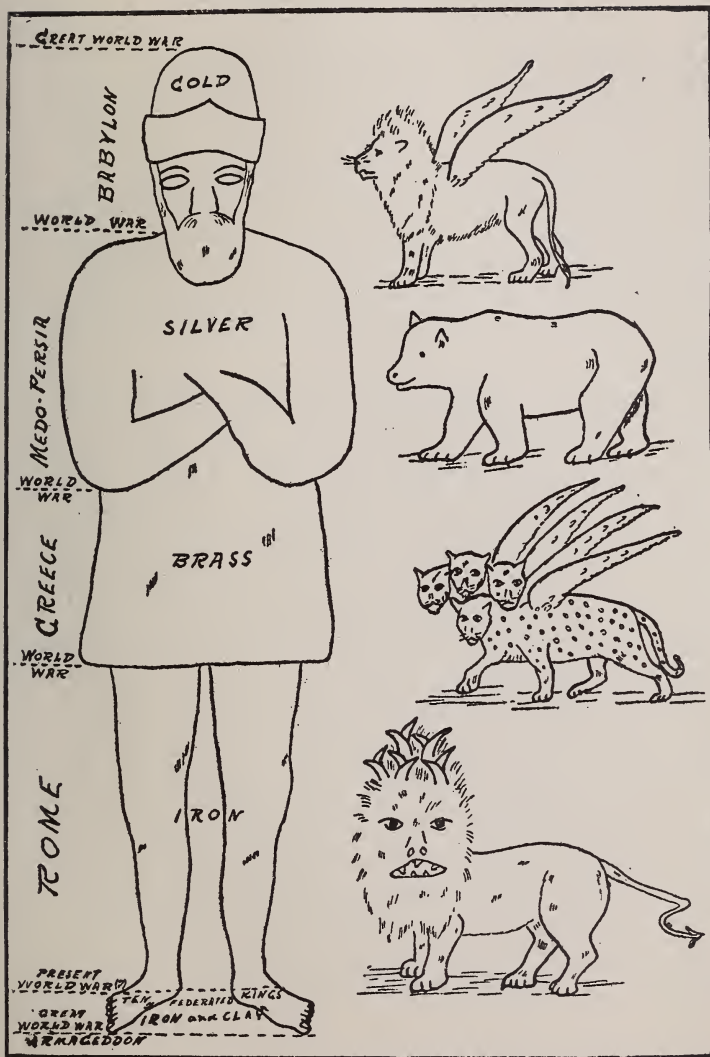
Lest the kingdom of Judah might not think itself included in this sweeping order, a special message is sent to Zedekiah in vs. 12: "I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live." At this time the scepter of world power was wrested from David's heirs and given to Nebuchadnezzar, but not, be it noted, without a promise that it would be returned to David's great Heir, Jesus Christ when He comes in His glory.

"The Times of the Gentiles"

The subjugation of Judah to Babylon, about 586 B. C., marks the beginning of that

period of time in which the Gentiles shall have rule of the Government of the world, called in Bible language, "The times of the Gentiles."

This period of time known as "the times of the Gentiles," began, as we have seen, when Nebuchadnezzar, king of Babylon, took Zedekiah, king of Jerusalem, captive, and will continue until Jesus Christ comes in the glory to take over the government of the earth, which He will do by coming first as King of the Jews, then of all Israel, and finally of all nations. While the date of the beginning of "the times of the Gentiles" is plainly marked in history, and the event that will close it is well foretold in prophecy, the date of its close is not stated in Scripture, nor the years these "times" will continue. We know, however, the general course history will pursue in these "times" from the forecast of history portrayed in Nebuchadnezzar's dream of the image, a drawing of which we give in this connection. From this it will be seen that this period of time is divided into four epochs answering to the four metals in the image. We are not dependent



upon any man's word for this interpretation, for Daniel, the prophet of the Lord, who was at Babylon when Nebuchadnezzar had this dream, was called in to interpret it. According to his inspired interpretation there will be, from Nebuchadnezzar to the beginning of Christ's earthly rule, four successive world empires, all of them Gentile in character.

The first of these four Gentile world empires, represented by the gold, was Babylon, continuing as dominating world power until 536 B. C., when Medo-Persia, represented by the silver, displaced Babylon as world ruler and continued in power in the neighborhood of 200 years. Following Medo-Persia came the third kingdom, Greece, represented by the brass, which continued in power some 300 years. Then followed the "fourth kingdom....strong as iron," readily recognized as Rome, which as yet has never been superseded. In one form or another Rome has continued the ruling political power of the civilized world ever since, and will continue, as stated before, until

Jesus Christ comes to set up the Millennial kingdom.

Rome's Rise, Fall and Restoration

The continuance of Rome in the place of world rule has been longer than that of any of the three preceding world powers, and there have been several variations in the form of government under her supervision. For these reasons, and in view of the fact that it is still, as considered in prophecy, the ruling power, it will be well to give a little more time to the history of Rome than to the other kingdoms.

Rome became the dominating world power in the year 31 B. C., as a result of the naval victory at Actium of her fleet over that of Grecianized Egypt, the most powerful of the four divisions into which Greece had fallen after the death of Alexander. That year its government changed from the republican form to the imperial, and it continued a strong unified government during New Testament times, and until some time afterward. Dividing into two parts in 395 A. D., the western division is considered as falling in

476 A. D. and the eastern as continuing until 1453 A. D. But prophecy considers Rome as continuing until Jesus sets up the Millennial kingdom.

We cannot expect in prophecy to find all these details worked out, for Bible prophecy, like Bible history, deals only with those events that concern the earthly affairs of God's earthly people, Israel. When Israel is prominent, then prophecy is vocal; but when Israel is hidden, prophecy is silent.

The Roman Empire and the Christian church come into history almost simultaneously. Up to Pentecost, the date of the church's official beginning, the Jewish nation was prominent in the affairs of the world, but, after that event, they drop out of prominence in the work of God on earth, and, with the destruction of Jerusalem, their capital city, in 70 A. D., they become but a minor factor in history, and will continue so until the church is completed and taken out of the world. As we might expect, therefore, Bible history and prophecy have much to say about the Jewish nation and general world conditions during the 33 years from

the birth of Christ to Pentecost, and some during the 40 years following until the destruction of Jerusalem. We cannot expect, therefore, to find much, if anything, of the history of the Roman Empire forecast in prophecy from the early days of the church until God begins the work of gathering His ancient people back to their land. To recognize this is important.

New Testament history closes with Rome a powerful world government under one emperor. Prophecy finds it in the last days of this dispensation again a powerful government under ten federated kings, as indicated by the ten toes of the image. The period of weakening and scattering of Rome's dominions among many nations does not appear in prophecy, as that time falls in what may be termed the prophetic gap, concerning which prophecy is silent.

Students of prophecy have long seen that, before the Millennial reign of Christ begins upon earth, Rome would be restored in a modified form. It is interesting to note how the ancient boundaries of the Roman Empire are being restored by the nations that are

her natural successors. In the recent war the nations of Europe known as the allies, and those in sympathy with them, aside from Russia, which became an inoperative factor after the first two years, were all in the territory of the Roman Empire as it stood at the close of the New Testament. It is noticeable, also, how these nations had been widening their borders, even before the war in regions formerly included in Rome's dominions at that time. France and Spain had taken control of Morocco, France of Algiers, Italy had seized Tripoli, and England exercised a protectorate over Egypt, thus bringing all that part of North Africa that once belonged to Rome under allied control. During the war England has extended her influence over Palestine and Syria and dominates the Euphrates valley. The indications are that Turkey will be driven outside the borders of the ancient Roman Empire. As the final stroke in restoring the borders of ancient Rome the war closes with Germany withdrawing to the eastern bank of the Rhine river, thus restoring the border in western Europe.

Within the restored borders of the Roman Empire, as thus set forth, we may reasonably look for the formation of the ten federated kingdoms that will constitute the last form of the fourth kingdom of the image with its feet and toes part of iron and part of clay. In fact the proposed "league of nations" may be the nucleus of that federation.

Relation of Church to Government

In this connection it will be profitable to consider what relation the church has to the governments in this interim. Many false conclusions are reached by taking Old Testament texts and characters as models. In that dispensation religious and political things were united. Israel was the kingdom of heaven upon the earth, the forerunner of the kingdom of heaven as it will be set up on earth in the Millennium. But, from the taking over of the government by the Gentiles, or more specifically, from the time of the establishing of the church, until the restoration to Israel under Jesus Christ as King, politics and church are distinct. To be sure the laws of civilized lands allow

church members, as individuals, to exercise their right of franchise in connection with the government, but the church as an organization is entirely out of place when it assumes political power, and a good many are now questioning the wisdom of individual Christians taking part in the government. What the church as an organization taking over the government of the world will do has been demonstrated in the effect on history when the Roman Church assumed to set up kings of Europe and depose them at will. The dark ages resulted, for the church stepped aside from her work of being the light of the world to being the governor of the powers of the darkness of this world.

The Scriptures admonish Christians to be in subjection to the powers that be, but I have read the Bible in vain to find a place where we are told to manage the powers that be. The government is ordained of God, and we resist it at our peril. The powers that be are ordained of God, even though Satan has much to do with them, and we are to be subject to them. Of course we may expect that worldly governments will some

times make laws that people cannot fully keep and truly obey God in so doing. But subjection to the powers that be demands that we do not resist these ordinances even though refusing to do wrong. When asked by an ungodly government, in whose domains we may for a season be sojourners, to do what we conceive to be contrary to what God requires, we can positively declare our position and patiently submit to the punishment they deem best to inflict. That is being in subjection to the powers that be, and at the same time being obedient to God. But there is no warrant for Christians banding themselves together to resist an iniquitous law. Many evil laws have been repealed as a result of Christians patiently suffering under them.

We have already mentioned in a previous chapter how the position of David under Saul, illustrates the position of Christ in this dispensation. Satan, though disowned, is not yet dethroned; Jesus though anointed, is not yet inaugurated. In like manner the position of David's followers is illustrative of the position of Christians in this interim.

David though anointed king to succeed Saul, was in subjection to the laws of Saul as long as the latter was in office. He could not always be at peace with him, and had to flee from his wrath at times, but he never took up arms to resist anything that Saul was doing. Although at times urged by his followers to slay Saul, and twice excellent opportunities offered for him to do so, David restrained his people and said: "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?...the Lord shall smite him; or his day shall come to die, or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed." This illustrates the Christian's attitude toward ungodly rulers.

David's headquarters was the cave of Adullam. Here there were gathered to him "every one that was in distress, and every one that was in debt, and every one that was discontented," a remarkable picture of the kind of people that come to Jesus. The company that is with Jesus, like that company in the cave of Adullam, is a hidden group,

little thought of by the world in its great schemes and little accounted of by the nominal church in its supposedly great plans for world betterment. Saul and his kingdom plans were of little interest to David and his men. It is said of David that he made himself a captain over these men who came to him. While they had no place under Saul any more, David had them in training for the time when the kingdom should be his. So Christians are often charged with having little interest in politics, but they are training with Jesus for the time when, in the Millennial kingdom they shall reign with Him.

Finally Saul fell in a battle with which David and His followers had nothing to do. Then, when Saul was dead, and the news was brought to David, he and his followers took over the government. In like manner, after the battle of Armageddon, when the governors of this world shall have hopelessly fallen out with each other, Jesus and His people will take over the government and rule with Him in righteousness.

We speak slightly of Satan at our peril, not because of his character, but because of

his office. To speak against him is to speak against his office. David never ridiculed Saul, but treated him as appointed of God for the time being. It is recorded of Michael the archangel, that when he was contending with the devil, he disputed about the body of Moses, (Jude 9) he durst not bring against him a railing accusation, but said, "The Lord rebuke thee." It is noticeable that Jesus in His temptation, while resisting Satan, neither ridiculed him nor brought against him any railing accusation. The same is true of what the apostles say about him. Speaking against dignities is discouraged by the Bible. But we have fallen on times when men despise dignities. Who has not seen the president, or some other public official, pictured in silly cartoons and made an object of ridicule? It is not becoming to a Christian to thus make light of public officials. They hold their office by appointment of God and are to be accordingly honored.

The Church Not the Kingdom

- One of the most common errors in the interpretation of Nebuchadnezzar's image is

that the church has taken the place of the kingdoms represented by the image. It has not done so; it was not intended to do so; it is something entirely different. This error comes from the supposition that, since the stone striking the image represents the kingdom that God will set up on the earth to take the place of these and that Christ will be the Head of that kingdom, it must represent the time when He came into the world and set up the church. But an event symbolized by something on the feet of the image cannot possibly be the church; for the church was set up in the early days of the Roman Empire, while the stone strikes in the latter days of the Empire, after it is restored to a tenfold form.

This interpretation is to blame for confusion about the relation of the Christian to the governments of the world. If the stone is the church, the church is greatly to be feared by the governments of the world for it is destined to break them in pieces. But, as we have before shown, the church has no commission to interfere with the governments of the world, but is to pursue its work of evan-

gelizing the people of all nations in submission to the laws of the various nations in whose domains it must of necessity sojourn. The kingdom of the church, if the term may be used of the church in any way, is spiritual and heavenly, and its work is to gather subjects for that heavenly kingdom from among all nations, not to dominate or conquer and rule any nation of the earth.

The Decline of Gentile Power

The government of the world in the "times of the Gentiles" deteriorates from its beginning to its close. It began with gold, and it will end with clay. How contrary to human ideals this is! The man of the world is committed to the evolutionary idea of government: that it moves from the lower form of the monarchy to the higher form of the republic. That is what men of the world invariably tell us right along. But it is safe to rely on the vision of the prophet whatever be the opinion of men.

It is well to observe, however, that the form of government now in the world is especially adapted to further the purposes of

God in the church. No other form of government is so adapted to the spread of the Gospel to all nations as the kind that has been in the ascendancy during the past century.

Universal suffrage is advocated by many as being the eventual righting of all wrongs, but it ought to be manifest to any one that a form of government in which the majority has the rule must be liable to gross ills so long as the majority of hearts are unregenerate. Such a method may result in a government that pleases the majority of the people, but it can hardly make for perfect righteousness in the earth. The image has faithfully portrayed in advance the absolute monarchy, the dual monarchy, the representative monarchy and the republic; and, if we mistake not, there lies ahead in the remaining feet and toes the forecast of socialism and anarchy. The course of the Gentile empire must run its course until man at his best proves unable to govern himself, then God will take over the government and give it to the man Christ Jesus, Who, as man, has proven His right to rule. He as King of the

Jews, under which title He was crucified, will demonstrate His ability to rule the whole world in righteousness, in which rule His bride, the true church, will be associated.

The Rule of Angel Princes

Before leaving this subject it may be well to study a little further how Satan manipulates governmental affairs on the earth. In the tenth chapter of Daniel the prophet describes a remarkable experience of his own. He tells us, "I Daniel was mourning three full weeks," evidently engaged in a long and fervent season of prayer. At the end of the period of twenty-one days he saw a vision in which he was granted the privilege of seeing into the operations of the invisible world. An angelic presence appeared to him and told him the reason for the long delay to the answer to his prayer. The angel says, "From the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." As a reason why he had no response before, this angel tells him, "The prince of the kingdom of Persia withstood

me one and twenty days; but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Or, as the margin of the Revised Version reads, "I was not needed."

Now it is easy to see that this "prince of Persia" was not Cyrus or Darius, who were kings of Persia, for they are spoken of separately as "kings of Persia;" but it was some invisible angel prince, evidently an evil angel operating under Satan as prince of the world, trying to manipulate the affairs of the Persian Empire, Cyrus, along with others, not being conscious of the fact. That these evil angel princes do not always have their way is evident from the issues in this case. Daniel, we may suppose, was at this time praying that Cyrus would make a decree that the Jews might return to their land, as Daniel, in the previous chapter, tells us he had found from the prophecies of Jeremiah would be done. But the only victory over them is through prayer along lines of Bible promise.

From this experience of Daniel it may be supposed that all the nations of the world

have their ruling angels. The angel who talked with Daniel said, "There is none that holdeth with me in these things, but Michael your prince," that is the prince of the nation of Israel, as we find from Dan. 12:1. From this it seems probable that the dominating angels of the nations are all under the control of Satan, except the nation of Israel. This might be carried much further no doubt, and we might find the reason for many things done by secret societies, political parties, corporations and the like that can be accounted for from the fact that Satan has set an angel prince over these various organizations.

All things considered the government of the world is in a very complex state during the period we have designated as the interim.

CHAPTER VI

JESUS CHRIST'S PROCLAMATION . . OF PEACE

In our study thus far we have covered ground preparatory to the subject of this lecture. We have seen the work of God as Creator and Maker of the earth; Lucifer the first provincial governor and his error and downfall; Adam, second provincial governor and his failure to qualify and consequent downfall; Jesus Christ, third Provincial Governor, taking the lowly place of Adam's heir, qualifying for Governor and King.

Then we took up the government of the world in the interim; how it is being governed from the fall of Adam to the time when Jesus Christ personally takes over the government.

Now we will consider the process by which Christ takes over the government, under the subject "Jesus Christ's Proclamation of Peace."

Proof of Christ's Governorship

Jesus Christ is duly qualified for the position of world governor. We have His own words for this in Matthew 28:18, where He tells His disciples, "All power is given unto Me in heaven and in earth." The word "power" here means governmental power, authority. In other words Jesus tells the disciples that the government of heaven and earth is turned over to Him.

This claim is borne out by 1 Corinthians 15:27, "For He hath put all things under His feet." That is, God has put all things under Jesus' feet. The same thought is given in Ephesians 1:21, where it says God has set Christ "far above all principality, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet."

Reason for Apparent Delay

When we remember that it is almost 1900 years since Jesus declared that all power in heaven and earth was committed to Him, it is natural for the question to arise why there

is not more manifestation of His government on the earth. This question was anticipated by the Holy Ghost, Who tells us in II Peter 3:8-9 "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

Jesus said in the parable of the nobleman going into a far country, that he was going to receive a kingdom, after which He would return. While He has received the kingdom, that is the authority to set it up, He has not yet returned to take over the world government, put down the misrule and subdue its people; but He has the power to do so, when He has done what preliminary work He desires to do.

After telling His disciples that all power was given unto Him in heaven and earth, He then proceeds to give them His program of preliminary work: "Go ye therefore, and teach all nations." That means, because the government of the world was given to Him,

Jesus commands His disciples to teach all nations. And he tells them what to teach them: they are to "baptize" them "in" (or "into," as the R. V.) "the name of the Father, and the Son, and the Holy Ghost." Their teaching was to be doctrinal, and the heart of it was the doctrine of the Triune God.

Until Jesus has offered to the world an opportunity to have peace by accepting His atoning work as the ground of forgiveness, and thereby secure a release from the necessary punishment that they must merit under the law, He is not going to enforce His authority. He is consenting for a season to let man still run the world, under Satan's delusion. He is willing to appear to have failed in the accomplishment of what He came to do. Though He was born King, anointed King proclaimed his platform as King, and demonstrated His power as King, yet, because this world was not ready to submit to His authority, He submitted to their authority, was tried in their courts, and, when adjudged a traitor, suffered the penalty they inflicted. The world said He was

not fit to be governor of the world; the Jews said, "We have no king but Caesar," and on their instigation the Romans crucified Him.

But the case of Jesus Christ's ability and qualifications to rule this world's government was referred to a higher court, the court of heaven, as mentioned in a previous lecture, and as a result all authority was given Him in heaven and earth. God sent the resurrection angel to turn the key in the prison of death, and He came forth the authorized appointee of God to this world's governorship, with power to take over the government at any time. But as stated before, He has not yet seen fit to enforce His rule.

The Method of Grace

While Christ is the lawful Governor of the world, it has pleased Him for a season to deal with the world by grace instead of by law. The prophet said that He would do this: "Behold My servant, Whom I uphold; Mine Elect, in Whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not

cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth." Isaiah 42:1-3.

These things that the prophet states He will not do show how His method is different than the method one would expect to be used by a conqueror. No blare of trumpets was to herald His accession to the place of victory; no crying or shouting or tumult as He began His work. The bruised reed and smoking flax are symbols. When Jesus was mocked by the soldiers at the time of His trial they put a reed, instead of a scepter, into His hand in ridicule of His testimony that He was the King of the Jews. The bruised reed, here spoken of, is a symbol of the government of the world in the hands of men. Jesus will not break the bruised reed, that is He will not interfere with the politics of the world during the period of His method of grace. Smoking flax is a symbol of destruction working in the moral fabric of this world that threatens its destruction. Contrary to the theories of the modern re-

formers, Jesus will not stop the process of evil in the world by any drastic method while He is making His offer of salvation by grace. To force men to be good by law would defeat His purpose of calling out an election that are selected on the basis of who-soever will. Law and order are in the hands of proper governmental authorities ordained of God for that very purpose; but Christ and His church are set apart for the proclamation of the Gospel.

When this passage is quoted in the New Testament, (Matthew 12:17-20), the Holy Ghost added a word. There is no indication in this passage as given in Isaiah but that He is going to proceed to the different stages of His work successively; but in Matthew the Holy Ghost indicates that there is going to be an interval between the stages of His work. Notice Matthew 12:20. "A bruised reed shall He not break, and smoking flax shall he not quench TILL He send forth judgment unto victory." Notice the difference indicated by that word "TILL." An interval is there. That is, He will not break the reed nor quench the smoking flax TILL

He sends forth judgment unto victory, and then He **will** break the bruised reed and quench the smoking flax. Then a scepter of righteousness will be the scepter of His kingdom, and there will be no more smoking flax, for He will extinguish it.

But it is His policy, for the time being, neither to break that bruised reed, nor quench that smoking flax. He is going to break it eventually, but not until He "sends forth judgment unto victory." In that period marked on the chart as the church age, the period beginning when Jesus handed the Gospel over to the Apostles, and ending when He sees fit to take over the government, at the beginning of the Millennium, He is leaving the government of the world in the hands of men. It is being ruled by a bruised reed, but He is not ready to knock that reed out of the human hand and take over the government yet. He is going to let it go on like it is. And evil is at work in the world in a multitude of forms, political and otherwise, until it looks as though the very fabric of human society were going to be consumed, and yet He is not interfering with

it by legal processes. He is dealing with humanity by the persuasive method.

The Present Duty of the Church

I am thinking that this attitude of the Lord indicates the attitude His followers should have in the world; that is, as children of God, it is not our business to try to take the bruised reed of world power out of the hand of the present rulers, nor is it our business to combat vice by legal processes. In saying this I am not asking that others shall conform to my belief, but I am just giving my testimony. I am saying things concerning which I am satisfied myself, but I am not disposed to argue others into my views. If I have arrived at this conclusion by Bible study and the leading of the Holy Ghost, the same means are available for others to see the same things.

I believe that it is the design of God that His people, of this dispensation, the true church, should be thoroughly international in their relationship to the nations of this world. International is not exactly the word that conveys what I mean; perhaps un-na-

tional would express it better—that is, that the people of God should be of such a character that they are equally at home under any government in the world, and also equally away from home. I believe also that they should be thoroughly non-partisan. The fact that a certain political party is or is not in power should not concern them. They should not divert precious hours from their spiritual mission in trying to get some party of their choice into power, nor disturb their position as messengers to all men by antagonizing all parties but one.

I believe it is the purpose of God that His chosen messengers should be of such a harmless character that they can move as His ambassadors in every circle of the world with equal freedom. There should be such an allegiance to the mission that God has called them to, and such continuance of employment in it, that these things are outside the circle of their concern.

If the church should succeed in grasping the scepter of world power now they would find that they had but a bruised reed in their hands that they must relinquish

when Jesus comes to put them in their proper place. The heavenly citizenship of the true Christian should be such a real and tangible thing that it dominates all his thinking. He is not to attempt to improve these failing institutions of the world, but is moving among all the peoples of the earth with the proclamation of peace through the blood of the cross.

It is remarkable, too, that it is said of Jesus that He would not, for the time being, quench the smoking flax—the more remarkable when we consider how the organized church has it generally settled that Christians should endeavor to suppress the evils all around them, that they should labor strenuously and appoint committees, to attempt to get drastic laws passed to suppress various forms of vice, that we should form ourselves into leagues and associations and join anything that has as its avowed object the doing away with the liquor traffic, the punishment of transgressors and the suppression of evil in its various forms.

While the church should discipline its members who are guilty of moral evil, and while

the individual Christian should conduct himself in the strictest morality, I am far from satisfied that it is the business of the church to suppress immorality in sinners of the world. For could we succeed in suppressing the outward sin, we would not save them; but if we, by the offer of salvation through faith in the Blood, save them, the moral evil will be most effectively dealt with of any way we can possibly devise. The church is not in the world to improve its good works, but to preach salvation by faith in the finished work of Jesus Christ. To improve a man's morals without saving him may defeat the purpose of the Gospel of free grace.

There is a definite order in Christ's dealing with the human race. Eventually He is going to drive evil out of the earth as well as heaven, but this is not the place in the program when He is doing that. The present age is the time in which He is offering to all men, regardless of moral condition, nationality, color, education, political party or anything, salvation through faith in the blood of His cross and the church as His mystical body should be wholly occupied therein.

The Church's Duty Illustrated

The situation is this: The earth is a rebellious province of the universe. The rebellion must be crushed, even at the cost of the inhabitants. Jesus Christ has been appointed to take over the government of the world province with authority to use any means necessary to accomplish its subjection, and the resources of heaven and earth are placed at His disposal to do it. This rebellion can be crushed only by force, and force Jesus Christ is prepared to use. But, before He begins the bombardment, so to speak, He is sending his messengers with terms of peace, commissioned to personally offer every person immunity from punishment if they will confess their rebellion and take Jesus Christ's sacrifice on the cross as their substitute in punishment. The entire program of God waits on the accomplishment of the work of these ambassadors. For them to stop to patch up the weak governments of earth is a waste of precious time and a diversion of their means from its proper channel. Those ordained of God for government do well to attend to the business assigned them, but

that is not the business of God's ambassadors. They can move among all nations, breaking no good laws, interfering with no government in power. In fact these governments are expected to facilitate their movements and the accomplishment of their mission. Their tranquility is furthered by the work of God's ambassadors of peace. They will answer to God for everything they do to hinder the work of His sent messengers, for everything is bound to work together for good to them that love God and are called according to His purpose.

Suppose a missionary going to Africa should discover that two rival native kings were contending for the supremacy in the territory in which he worked. He could not think of taking the side of either of these kings. The success of his work would depend on his taking a position entirely outside of the controversy. The attempt of either party to obtain even his sanction should be met with the Gospel message as the means of individual salvation that removes the cause of war and enables one to rather suffer himself to be defrauded than

to prolong strife. When the controversy was settled the missionary should conduct himself under the rule of the victorious king in such a way that he would not be a lawbreaker.

If this is true in Africa, it is true in civilized lands also. The missionary is a foreigner everywhere, but a foreigner with the standing of an ambassador in every nation. Every true Christian is primarily a missionary.

The Prophetic Setting of the Church

Reference to the passage in Isaiah 42:1-3 and its use in Matthew 12:18-20, where the word "till" has been added by the Holy Ghost, raises the question whether all Old Testament prophecy is consecutive in fulfillment, for the word "till" indicates postponement of the fulfillment of the ensuing sentence. This is explained in Ephesians 3:1-6 which reveals the fact that there is a mystery that has been hidden from all past ages, the mystery of the church. The passage referred to in Isaiah shows no gap in the program of its fulfillment, but in Matthew there is a gap at the word "till" into which this whole age

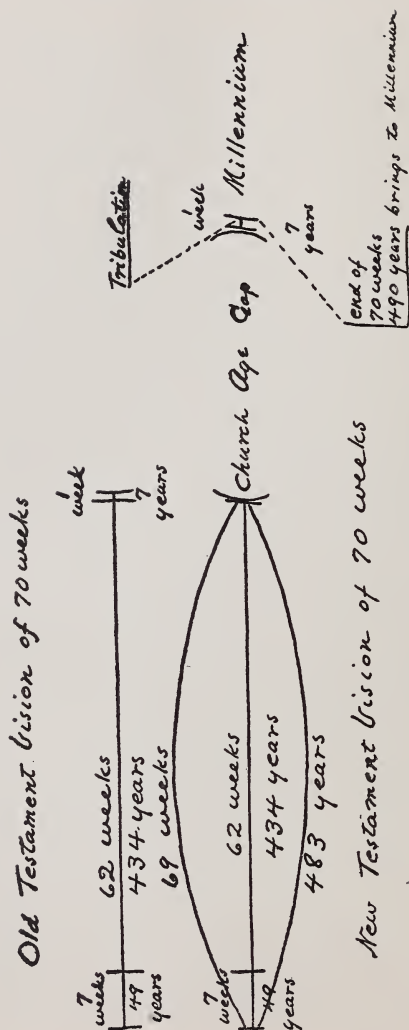
in which we live, the church age, drops in perfect harmony.

There are other passages in the Old Testament like the one in Isaiah 42. The prophecy of Christ and His mission reads right along as though the cradle, the cross and the crown were all coming within the limits of a natural lifetime. But when we come to the New Testament an interval, the length of which is purposely left uncertain, is revealed. The key by which these prophecies can be unlocked is in the prophecy of Daniel's seventy weeks, in Dan. 9: 24-27. Here the prophet Daniel is told: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

The following verses of the prophecy show that the weeks are divided into three distinct parts—seven weeks, sixty-two weeks and one week, which numbers added together make the seventy. These "weeks" it is clear from the reading of the whole chapter, are

weeks of years. Therefore we are to understand that 490 years have been set off from all other time, during which God will especially deal with Israel, accomplishing what is outlined in the verse quoted. The division into three sections suggests the possibility of there being intervals between the sections. Whether there is a gap after the first division of seven weeks, or 49 years, need not occupy our attention now, as the event marking the end of the second section of 62 weeks, or 434 years, is plainly told—"After (the) three-score and two weeks shall Messiah be cut off." From this it is evident that the crucifixion of Christ occurred after sixty-nine of the weeks, or 483 years, had gone into history, leaving but one week, or seven years, yet to be fulfilled. It is here, between the 69th and the 70th weeks, that the mystery "which in other ages was not made known unto the sons of men" (Eph. 3:5) is thrown in, leaving the events prophesied about the 70th week for fulfillment after the church has been taken out of the world. (The accompanying chart will help the reader to understand this).

In the Old Testament this 70th week, which



is the period of the great tribulation, coming between the time the Lord comes for His church and the time He returns with it, follows immediately after the crucifixion, there being no gap whatever between. The events prophesied of the 70th week have not yet come to pass, for between the 69th and 70th weeks the whole church age has been dropped in, and is pushing this 70th week before it, and will continue to do so as long as the church is in the world. But when the church is taken out, time will then take up the 70th week, and the things prophesied of that week will come to pass.

As before suggested, the 70 weeks serve as the key to Old Testament prophecy from the fact that all Old Testament prophecy falls due within the limits of the seventy weeks. In other words, all Old Testament prophecy not fulfilled in connection with Christ's first coming is held over for fulfillment at His second coming. From these considerations we draw the conclusion that no Old Testament prophecy is literally fulfilled in what we may call the "prophetic gap," the time between the 69th and 70th weeks. It is evident, however,

that excellent spiritual applications of many prophecies can be made to the church. A good rule for the study of Old Testament history, as well as of Old Testament prophecy, is that what is outward, literal and national to Israel, is inward, spiritual and individual to the Christian.

One reason why the church fails to apprehend her duty is that she confuses her duty with that of Israel. Questions concerning ordinances, clean and unclean meats, keeping the seventh day for Sabbath, the Christian's attitude toward war and kindred questions would be readily solved were the church to disentangle herself from the swaddling bands of Judaism, in which she was nursed and which served their purpose for a time. A careful reading of the New Testament, especially of Acts and the Epistles, should convince the reader of this fact. Now often it occurs that the church is asked to do certain things on the ground that God's Old Testament people did them. The application of the above rule should, under the Spirit's enlightenment, help many to see the difference.

Our kingdom is a spiritual kingdom; our

weapons and warfare are spiritual for contending with wicked spirits instead of with flesh and blood; our temple is a spiritual temple, not one of precious metals and costly stones; our altar is a spiritual altar; our sacrifices and our ordinances spiritual ordinances.

When it is remembered that the writer's views on these subjects would not find agreement with nine-tenths of the church at large it is easy to reject them as contrary to the consensus of current Christian opinion. But that is no more argument against the correctness of these views than is the failure of the seventy men at Jerusalem whose business was Bible study and Bible writing and the adjustment of affairs under the Bible code, is an argument against the correctness of the testimony of Simeon and Anna that the baby Jesus was the Messiah. These deep things are hidden from the wise and prudent and revealed to babes.

Your early training, your school education, your denominational bias, these things of a mental character, may hide things from you for a season. It is not my business to make

you see them, but to declare the testimony and leave it with the Holy Ghost to take it home to your hearts when they can receive it.

Other Scriptures Considered

Now, let us test other Scriptures to see if they also reveal this prophetic gap. Isaiah 9:6-7 is a prophetic passage about Jesus Christ. "For unto us a Child is born." This doubtless refers to the child Jesus. "Unto us a Son is given." "Son" there has the meaning of heir. "And the government shall be upon His shoulder." Jesus did not exercise the office of governor when here in His humiliation. A man is told of in Luke 12:13-15 who came to Jesus and wanted his case adjudged satisfactorily. He and his brother had fallen heir to an inheritance, and his brother had ran away with the whole thing. Jesus' response to the man's request to make his brother divide up with him was, "Who made Me a judge or a divider over you?" and proceeded to preach to the man on the sin of covetousness. When Jesus comes again He will settle cases like that, but that was not His mission at His first coming.

Further the passage in Isaiah says, "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever." But the Lord Jesus did not sit upon David's throne when here, nor did He establish world peace. So it is evident this prophecy has never been fulfilled. When the Lord returns, as He promised to do, He will sit upon David's throne and rule the nations of the world. Thus we see that, between the birth of Jesus and His reigning, given here in the same connection, there is the same prophetic gap into which the church fits.

Another Scripture of the same character is Isaiah 11:1-9. A study of this passage from the first verse, where it says, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots," to the 9th verse, where it says, "They shall not hurt nor destroy in all My holy mountain," there is no mention made of the church; but it is

evident again that there is a gap somewhere in the prophecy where the church period falls in its place when the New Testament completes the revelation of God begun in the Old Testament prophecies.

To be sure, much of this passage will yield rich truths by spiritualizing the statements and applying them to the church. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together." These things have never been literally fulfilled, waiting for Millennial conditions. But there are people with natural conditions as diverse as the wolf, lamb, kid, lion and calf, and salvation can make them all get along together. There are some people who are just naturally lamb-like, that hardly think they need to be converted; and then there are people like the leopard, cunning and ravenous. To think of their being so changed that they lie down together without the leopard eating the lamb is wonderful. Then there are people bellowing around like big unweaned calves because they cannot have their way about everything; and others

like the lion, who cannot endure those calves in their sight. But the Gospel can make that calf and lion get on together. Before the lion can eat straw like an ox, as it tells about here, he must have an interior work done in him. In his natural state he could not eat straw and live. His digestive apparatus must be readjusted. There are people today who could never live on the Gospel in their native state. It is all straw to them. Even though the finest things of the Gospel come their way, it is all straw. But how they fatten when the interior work is done!

All this makes splendid spiritual material for a sermon, but to say that such use of it exhausts the prophecy is absurd. There is going to be a time when the natural lion will eat straw like an ox, and these various animals, domestic and wild, are going to get along together. But from this Scripture alone it might seem that Jesus was going to start in from His birth and stay on the earth right through to His Millennial reign without a break. But we find from the New Testament that somewhere there is a gap in this prophecy where the church age is thrown in.

Lest some may say that I am speculating in the use I make of these passages, let us examine carefully a passage of Old Testament prophecy that Jesus commented on Himself.

In Isaiah we read the following prophecy in the 61st chapter, verses one, two and three, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." etc.

In Luke, chapter 4, there is an account of Jesus' visit to the synagogue in His old home town at Nazareth. The attendant in the synagogue handed Him the book of Isaiah which He took and began reading, as comparison with the above will show, from the beginning of the 61st chapter. What He read is given in Luke 4:18 and 19, as follows: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-

hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." At this place He stopped and handed the book back to the attendant, saying, "This day is this Scripture fulfilled in your ears."

Examination will show that Jesus stopped in His reading at a comma, and at a very significant comma also, for following that are the words, "and the day of vengeance of our God," a prophecy that He could not say was fulfilled that day. In the little pause of that comma had dropped in the "prophetic gap," of which we have been telling you, and that gap is filled with the church age. The day of vengeance will come in the great tribulation that follows the taking out of the church at the end of this age.

The work of this entire dispensation is to proclaim Jesus' terms of peace. He began it in His ministry, delivered it to His Apostles, and it is the work of His church until He comes to take them away to the mansions He has gone to prepare. Let us apply ourselves and our energies and resources diligently to that one task.

CHAPTER VII

JESUS CHRIST TAKES OVER THE GOVERNMENT

In previous lectures we have seen in succession the apostacy of Lucifer as world governor; the failure of Adam to qualify as his possible successor; Jesus Christ ordained before the foundation of the world, coming as heir of Adam, and appointed the heir of the world, but rejected by the world; we have seen Him invested with power by the Father and issuing His proclamation of peace through His ambassadors.

The Longsuffering of God

We are living in the times of His peace proclamation, which we particularly considered in our previous lecture. We get weary sometimes at what seems to be Christ's delay in taking over the government. To the scoffer this apparent delay is evidence of slackness

concerning His promise, as asserted in II Peter 3:3-4. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Even the martyred saints, express a little weariness at His seeming delay, as given in Revelation 6:10: "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?"

But the Scriptures call this seeming delay, God's longsuffering, (II Pet. 3:9), "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." This present age of the Gospel preaching has been a long age already. How much longer it is going to be we do not know. It is the age of God's longsuffering. Jesus Christ has not been willing that any should perish since provision has been made for the salvation of all. For these and other reasons He has not sooner taken over the world govern-

ment. It is not delay, nor is it slackness, but it is longsuffering that has made Him wait so long.

The Day of the Lord

But Peter goes on to say, in the 10th verse of the same chapter, that "the day of the Lord will come;" when He will begin drastic measures to quell rebellion, ushering in a period of conquest and rule of iron known as the Millennium. The whole Millennium may be considered as a period of conquest, and the term "Day of the Lord" may apply to that whole period of a thousand years mentioned in verse 8, "one day is with the Lord as a thousand years."

This "day of the Lord" begins with the great tribulation commencing in the seven years that constitute the seventieth week of Daniel's period of seventy weeks of years, the sixty-ninth ending with the crucifixion, after which the church came in, and the seventieth week has been held back until the mystery of the church is finished. When the church is taken out that seven years will come in before the thousand years, and the term "Day

of the Lord'' seems to include that, and very often seems to refer to that specifically, because of the terrible events occurring then to usher in the new age.

The Order of Conquest

Now as to the order of Christ's taking over the government: The first movement in a series of startling events that is going to be manifest to the inhabitants of the world will be the sudden removal to heaven of the dead and living saints that constitute the church of the whole age. You remember that, when the great war began, the first indication pointing to a declaration of war was that each of the nations called their citizens out of the countries on which they were about to declare war. So when Jesus is about to declare war on the rebellious earth, the first indication that the dwellers on the earth will have of it, is that He has called His citizens out. That is an event liable to occur at any time. Jesus has had the authority to do it at any time since He went away, without violating any Old Testament prophecy. But He has never yet chosen to do it. He has extended

His longsuffering longer and longer. But he will do it some day, and that will be the first movement of His conquest—the gathering of His people out of all the tribes of the earth. It will include all those who belong to the Bride-hood of Christ, the saints who have died throughout this age and those living when the event occurs. That group of saints who have been gathered since Pentecost, and unto the time of the Lord's coming, will be called out as one group, a group distinct from the saved people of all ages before.

Jesus is preparing a special place for this group of saints. He said in the 14th chapter of John, "In My Father's house are many mansions (or, "abiding places"): if it were not so, I would have told you. I go to prepare a place for you." He does not say to renovate one of those places already there, nor to repair one of them for you, but to prepare a place (a new place) for you. Jesus said there were already many mansions in His Father's house, and I suppose they had occupants—angels, arch-angels and other heavenly beings—when Jesus talked about it. But, He says, "I go to prepare a place for you;"

that is, He went over to build a mansion for us, His bride, and that is how He has been occupied, in part at least, while He is gone, I suppose. And He has sent the Holy Ghost over here to fix us up to be suitable to occupy that mansion.

Again He says, "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." He is not talking about death, but about the resurrection day, when all the saints will go as a group into that place He has been all the age preparing for them, His bride. Those who have died have not entered into that place yet. They are in some good place, happy, consciously happy, with God, and it is proper to say, in a general way, that they are in heaven; but specifically they have not entered that place prepared for us, and will not until we all go together, made like Him with our resurrection bodies.

This sudden catching away of the bride is described in many places in the Scriptures, notably in I Thessalonians 4:16-17: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and

with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord;" and again in first Corinthians 15:51-52, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." O, happy moment when He shall come to take to Himself His own.

The Dethroning of Satan

The next stage of conquest will be the dethroning of Satan and his angels and casting them out of the heavenly places. Satan was judicially dethroned when Jesus was judicially invested with all authority in heaven and earth, but at this time the decree of dethronement will be executed. The event is described in the 12th chapter of Revelation. We are there told in symbolical language of the woman whose child is born and immediately caught away to God's throne. That symbol is doubtless the climactic event of the age.

bringing together in one composite picture what has lasted through the age, the man child being Christ and His church; Himself the mystical Head, and the church His mystical body. (Eph. 1:22-23).

In this connection it will be well to explain a little about the place and position of Satan in this present age. Ephesians 6:12 tells what the Christian wrestles against in this life: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," (margin, "against wicked spirits in heavenly places"). If we might attempt to locate these "heavenly places" we would place them in an intermediate position between the earth below and heaven above. The "third heaven" is spoken of in II Cor. 12:2. If there is a third heaven, then it is evident there must be a second heaven. According to Gro-tius the Jews divided the heaven into three parts, viz., 1. The air or atmosphere; 2. The firmament, in which the sun, moon and stars are fixed; 3. The upper heaven, the abode of God and His angels, the invisible realm of

holiness and happiness, the home of the children of God. The location of Satan and his hosts in this age appears to be in the second heaven. Spiritually we, as the church, are already set down in these heavenly places in Christ Jesus (Eph. 2:6) hence our present spiritual conflict with Satan and his angels, of which Israel's contention with the inhabitants of Canaan is a type. From these heavenly places Satan dominates the governments and institutions of the world. This explains why mere reform efforts in politics and social uplift do not perceptibly better individuals or communities. They do not get at the seat of the difficulty. The true reformation is spiritual, for by this means men are brought to where they can contend with the rulers of this world's darkness. A good revival in a community will do more to bring about a reformation than anything else we can do.

When Christ descends from the third heaven, where he is in his resurrected body in this age, He and His saints in their resurrected bodies will be taken to this intermediate heaven, precipitating the conflict between the dragon and his angels and Michael and his

angels, described in the twelfth chapter of Revelation. It says of the dragon and his angels that they "prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Then it says of the saints, "They overcame him by the blood of the Lamb, and by the word of their testimony."

By way of illustration, suppose a man had been elected to a political office, and that the old incumbent disputed the right of the newly elected party to take his place, a law-suit would be necessary to settle the dispute. So when this man child, representing Christ and His church, come into the heavenly places, prepared to take the rule over the nations, the dragon and his angels dispute their right to the place. Then ensues this "war in heaven"—a war of words, not a war of swords; a forensic battle, like that fought out in law-suits. The contention of Satan will be that the saints have no right to his seat. "Look how bad they have been," Satan may

argue, "I conquered their ancestor Adam long ago, and what right have they, his puny descendants, to come up here and take the seat of myself and followers?" But the answer to the argument is that they do not come by their own righteousness, but by the righteousness of Christ. If necessary the validity of salvation by the Atonement can then be thrashed out in the law-courts of heaven to see whether or not it can stand the test of the assembled wisdom of the universe. Praise God, it stands the test and the saints are given their seats on the verdict, "They overcame him by the blood of the Lamb, and by the word of their testimony."

The other day, in a previous lecture, we were dwelling on the legal, scientific and moral aspects of the Atonement. Here is where its validity will be put to the test in open court, with all the dignitaries of heaven looking on, and the saints are justified in their claim to their seats in the heavenly places, and Satan and his emissaries are dethroned and cast out into the earth, while the saints experimentally take the places which they have spiritually been holding in

Christ. In other words, they will be inaugurated into offices to which they have been elected.

Satan Comes to the Earth

As a result of the enthronement of the saints and the casting down of Satan, the dragon and his angels come down to the earth and play havoc here. The inspired Apostle in this connection says, (Rev. 12:12), "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Well may we, as admonished in Luke 21:36, "Pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." It is legitimate for us to pray that we shall have such an experience as to be counted worthy, through the blood of the Lamb, to escape the things that are to come to pass on the earth in the days of the dragon's rule. At that time, with the church gone, to the inhabitants of the earth it will look as though Satan was just getting settled on his throne, and that Jesus Christ

had abandoned the world. For a little time the earth will have peace as Satan inaugurates his mock millennium. The strife of right and wrong will be apparently suspended for a time and Satan's mock righteousness will deceive the world. During this interval, doubtless, the Bridegroom and the bride are enjoying the marriage supper of the Lamb.

Satan Expelled from the Earth

The next process of Christ's taking over the government, having called His people out of the earth and cleared the rebels out of the heavenly places, is to inaugurate a campaign that will drive the devil and his angels out of the earth, and break his rule among men. He does this by the process of a campaign as related in Revelation from the 6th to the 19th chapters, a vast scope of Scripture that we can only touch in this lecture.

You will notice that the book of Revelation is comparatively easily analyzed. The first chapter is the introduction, which tells of what John personally saw; then there are two chapters describing the church age under the figure of the seven churches of Asia; then

follow two chapters, the 4th and 5th, describing scenes in heaven after the bride arrives there, supplemented by what is in the 12th chapter, already mentioned; then follow chapters six to nineteen, telling what happens on the earth when Jesus Christ dispossesses Satan, which we are now especially considering; then follows chapter 20, telling about the Millennium, and Satan's "little season" rebellion, and the judgment of the great white throne. Chapters 21 and 22 are devoted mostly to a description of the new heaven and earth with a conclusion in the form of an exhortation.

It may be necessary for us to briefly observe the account given in chapters four and five. John here saw a door opened in heaven, heard a trumpet and immediately went up, a picture of how the whole church will do when that time arrives. Arriving in heaven, he sees there that from which the tabernacle built by Moses was patterned. He sees a throne and One sitting on the throne. There is a rainbow around the throne, calling us back to the covenant with Noah. God does not forget His covenant. The throne is prac-

tically in the same place as the mercy-seat of the tabernacle. Before the throne were seven lamps burning, like the seven-branched candlestick in the tabernacle. Then there is a sea of glass, like the laver in the tabernacle. There are also twenty-four seats for elders, suggesting the twenty-four courses of priests in the time of the temple.

Passing on to the fifth chapter we find displayed a book in the right hand of Him that sits on the throne, and a strong angel proclaims throughout heaven, asking, "Who is worthy to open the book?" John says he did not see anyone respond; so he wept much. No man was found worthy. It is evident that it must be a man that is going to open that book. But an elder came over and told John that he was in heaven now, and did not need to weep any more, to dry his tears and observe that the Lion of the tribe of Judah had prevailed to open the book. John then "beheld. a Lamb as it had been slain." He looked for a loin and saw a Lamb sacrifice, and it is remarkable that this word "Lamb," as applied to Jesus Christ, appears twenty-eight times in the book of Revelation, more

times than in all the rest of the Bible. We might think that when we get over to that realm with Jesus on the throne, that we will be past the Atonement; but we find Jesus presented there in His atonement aspect more frequently than He ever has been before, for it is the ground of all His redemptive work.

It is the Lamb that takes the book out of the hand of Him that sat on the throne. Whatever may be the content of this book, it certainly has something to do with the taking over of the government of the world. Satan's rule of the world has been somewhat after the squatter plan. There is a sense in which he does not belong here. Adam, to whom the world appertained, never properly proved his claim, so Satan jumped the claim and has held it ever since. Now, in order to expel a squatter, one must proceed in a legal manner. And so God deals with Satan, as in all His work, legally. We, as simple children of God, do not often consider what lies back of all God's gentle love and care. He is our Father, and we revel in His mercy and love, but back of these blessings there is a legal process by which He secures to us every item

of our rights. So by a legal process He gains the overthrow of Satan's rule on earth, and this book seems to give the right to Jesus Christ to institute measures for the expulsion of Satan.

As the Lamb begins to open the seals, as related in the sixth of Revelation, things begin to be manifest on the earth. Things take place on the earth as they do, because things are occurring in the heavenly places as they are. If one knows what is happening in the heavenly places, he will know what will soon happen on earth, because the things worked out in human government and society have first been devised in the heavenly places. Let me illustrate: Before the great war broke out in Europe there were English and German colonies living peaceably side by side in Africa, but immediately when it became known that there was trouble between the ruling powers of England and Germany, the colonies at once took up the fight, not because they had any difficulty with each other about which to fight, but because the ruling powers were at war. So when the Lamb and His people get possession of the heavenly places from

which the earth is dominated and He begins to open this book, things begin to happen down on earth. Every reform movement on earth must fail until the heavenly places are taken, hence Christians are more interested in enthroning Jesus than in trying to patch up a truce with sin.

Gathering His Earth Saints

It is interesting to note that, after Jesus gets His heavenly saints out of the world, He begins, in connection with the work of expelling Satan, the process of getting Israel, His earthly saints, gathered. His earthly rule is going to be over His earthly people, Israel. So He institutes measures to segregate them from the rest of the world. The consequent calamities that result from the opening of the seals bring that about.

This process is pictured beforehand in the plagues upon Egypt. When God sent the plagues upon the land of Egypt by the hand of Moses, He began a process that separated His people from the Egyptians; and so the plagues of the tribulation period are for the segregation of Israel from the rest of the na-

tions, the bringing of them together in a nationality of their own, that through them He may bring all the world into subjection. These plagues upon Egypt serve as a key to the tribulation period. It was a miniature picture of the tribulation. The object of the plagues upon Egypt was two-fold. They were for the purpose of segregating Israel, as already noted, and also, as shown by Numbers 33:4, to execute judgment upon the gods of the Egyptians. This explains why the ten plagues fell upon just the things they did. There were certain things that Egypt had deified and placed in the position God should have occupied. They deified the Nile river, because without it there would have been no Egypt. Failing to look to the Giver of all good, they looked to the river, and brought their sacrifices to it. So, when Moses comes, he touches that god. The sun was another of their gods, and the plague of darkness was a rebuke to that god. They had frog gods, and Moses showed them that his God could bring frogs out of the river in spite of their god who was supposed to control the frog activities. Then their priests, who were

so cleanly, had lice brought upon them so that they could not fulfil their priestly task in ministry to their heathen worship. The sacred ox was smitten also. Every plague was directed against some Egyptian god. Pharaoh had asked Moses, "Who is the Lord, that I should obey His voice?" And so one by one the plagues fell upon the gods of Egypt until the Lord had demonstrated His power over all that the Egyptians had worshipped as gods.

Now, here is the key to the plagues that follow the opening of these seals. One by one the plagues fall upon the things that this present world is putting in the place of God.

When He opens the first seal there comes **forth** a white horse. It is indicative of how easily good people may be mistaken, and therefore how readily they can be deceived, that two quite prominent expositors in recent books declare that the rider on the white horse was Jesus Christ. How anyone can think this after reading Rev. 19:11-16, where another white horse is described, is a mystery. There can be no question as to the identity of the Rider of the latter white

horse, for He is fully described and named. The only resemblance between these white horses and their riders is the color of the horses. The white horse in both cases symbolizes moral goodness, but their riders are quite different. The personality of the rider on the white horse of the sixth chapter is wholly obscured; not a word is said of his person.

The same tendency that confuses these white horses, confuses various movements in the world now. The human mind is prone to look at results instead of names. So long as something is calculated to produce good results, that must be something we ought to help. The thing for us to do, before mounting a hobby horse is to observe, not only the horse, but also the driver.

I am disposed to think that we see in this white horse the great human reform movements which the Anti-christ (the dragon's manifestation on the earth) is going to institute on the earth when he comes down. He will take advantage of the solemnizing effect upon the world of the departure of the saints to institute some great world "get-better"

schemes, which will be caught up by the inhabitants of the earth and substituted for about. So deceptive and self-righteous is human nature under the leadership of Satan.

Here is one thing that the people of the earth have put in the place of God, morality. And we need not wait until the Anti-christ comes to see this god worshipped. The preaching of moral reform, civic righteousness, temperance, prohibition, white slave suppression and the like are rapidly driving the gospel out of the pulpit today. These things have come to be considered by some to be the Gospel itself. While every Christian will be moral, temperate and chaste, those who become advocates of these things apart from the Blood of Jesus Christ as the means by which to secure them are advance agents of the Anti-christ, for no amount of self-righteousness, however seemingly pure it may be, can, apart from the righteousness which is by faith in Jesus Christ, remove the desire to sin from people's hearts or write a name in heaven. These good things without the Blood of Jesus as a means thereto, are getting the

world ready for the reign of the dragon and his angels when they get down here.

The things that will constitute the elements of Anti-christ's christless gospel are already here in the present day. It only needs the master hand of the arch-deceiver to complete them and make a system that will deceive all whose names are not in the Lamb's book of life. Thousands of preachers who should be holding up Christ as the only hope of lost souls are prostituting their pulpits every Sunday to the anti-christian gospel of salvation by good works. Thousands of well-meaning but deceived Christians are pouring their money into the support of movements, that, while calculated to raise the moral standard among men, never have and never will deliver a soul from sin. People seem to think Satan's fight is against good morals. Here they are wrong. Satan delights in morality, and would save the world by it if he could. His fight is against the blood of Jesus Christ, and the better he can make individual men and women and communities without it, the better he succeeds in damning them to hell. Under this seal we see morality without

Christ come to its full, and in the next seal we see the collapse.

When the Lamb opens the second seal there comes out a red horse, with power to take peace from the earth, thus showing how futile has been all the Christless reform movements preceding. It would appear that, under the white horse seal, world-peace will have been established, symbolized by the bow but no arrow of the rider. This is further suggested by the statement that the rider on the red horse is given power to take peace from the earth, which could not be said of him if peace had not been established.

Here is revealed another thing that men have put in the place of God. Politics has been many a man's religion. If you do not believe it get some middle-aged seeker down to the altar and try to get him to put his politics on the altar. Men have tied their hopes for a better country to some political party and poured out their offerings of money beyond anything they do for God. The old parties have never done it, the Prohibitionists will never do it, nor socialism, nor woman's suffrage. In like manner they have tied to

international politics until they hope to legislate the world into goodness. Good politics is a fine thing for the dwellers of the earth, but for ambassadors of the heavenly country to dabble therein is surely a snare, and to put it in place of God is idolatry. So the opening of this seal, the second one, precipitates a plague on the international political realm, and political anarchy sweeps around the world in one universal war. I apprehend there is a war coming under the opening of that seal that will make the great European war insignificant in comparison. Think of an army in which the horsemen alone number two hundred million (Rev. 9:16).

When the third seal is opened a black horse appears and the rider has a pair of balances in his hand. This symbol is not hard to understand. We see balances at the grocery store and at the meat shop. Then mention is also made of measures. We see measures at the grain store and at the flour mill. A voice says, "A measure of wheat for a penny, and three measures of barley for a penny." A penny is a type of a day's wages, and the measure here spoken of contains about three

pints. In other words a man works all day for enough to buy three pints of wheat. We think food prices are high now, but a good many men could buy a bushel of wheat for a day's wages even now. Think how much worse it will be then! This seal falls on the commercial realm, and here again we see another thing that men have put in the place of God. To be sure coins say, "In God we trust," but it is a well-known fact that many people put money in the place of God. If he can only get enough money the average man thinks life will be made for him; and many professing to be Christians jeopardize their souls by joining in the great mad rush for wealth. This fever to get rich has greatly increased in recent years.

For a number of years much legislation has been directed to the control of business in the hope that every person would have his share of this world's good things, for there is plenty in the country for us all to eat, plenty for us to wear, and for us all to get along nicely; but now we see a time of advancing prices almost unprecedented, and it had begun before the war added its acceleration to the upward

trend of prices. This god of men is to be shown unable to care for his devotees.

When the fourth seal is opened, "behold a pale horse: and his name that sat on him was Death, and Hell followed with him." Men have thought to lengthen life by sanitation, and seem to have succeeded in doing so to the extent of increasing the average age of American people two or three years. We can be truly thankful for all this, but when one spends more time and money on lengthening life a few years than in propagating everlasting life, then sanitation, medication and the like become another of the rivals of God in the human heart. Men act as though medicine, or the sea-side, or the mountains could give them eternal life. Ponce de Leon vainly hoped to find the fountain of perpetual youth, and he has his imitators in every quarter. One wealthy man, it is reported, offered ten million dollars to any physician who would lengthen his life ten years. To thus spend more money in a vain endeavor to prolong life than to propagate the Gospel of eternal life is to place medication and sanitation before God. Physical health must not be in the

place of soul health. Even in meetings for Divine healing we need to be very careful that physical needs do not rival in importance the supreme place held by spiritual needs.

When the fifth seal is opened John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." It is the ecclesiastical realm that now comes in for retribution. Another one of those things that men have been putting in the place of God is the church. This is not true of Catholics only. The Protestants are falling in with a scheme to federate their denominations. It has been pretty well consummated already. There is talk already of some kind of union with unorthodox denominations and with Catholics. They entertain hopes of renovating politics and hope to carry out a program of relief for the oppressed as never before; but under this fifth seal we see the consummation of these man-made schemes. These slain ones are under the altar and have been beheaded because of their love for the Word of God and for their testimony of a vital experience.

Right along with this federating movement

is sweeping the new theology movement. Many of its prominent officers are advocates of the system. These very advocates of a system that thinks God is too good to send men to hell are but forerunners of a system that will bring to the executioner's block men and women who in those dark tribulation days have no greater crime charged against them than daring to stand by the old Bible and bear a testimony to a living experience of grace in their hearts. There are people right now, with the true church yet in the world, who are losing their ecclesiastical heads for this very testimony and attitude toward the Bible; but, under the fifth seal of the tribulation they are going to literally have their physical heads taken off. These are the ones that cry out, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" But they are told to wait a little while until their fellow servants and their brethren that should be killed as they were should be fulfilled.

Then the sixth seal is opened, and "there was a great earthquake; and the sun became

black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth"—a terrible physical calamity. Another thing that men have put into the place of God is material invention and utilization of natural forces. This is a great materialistic time in which we live. Inventions have crowded one another so rapidly in our day that men have hoped by the utilization of natural forces to make this world an annex to heaven. They are so manipulating electricity, steam and other elements as to surround themselves with luxury and make the earth into an Eden and a Paradise; but they are forgetting and denying God, and the sixth seal breaks in on them and shakes their inventions into a heap of rubbish.

The Gathering of More Saints

Aftre the sixth seal, and before the seventh, comes, as related in the seventh chapter of Revelation, the gathering of two groups of saints from the earth.

The first group is described in verses 1 to 8. They are definitely described so there need be no confusion as to their identity. They are

144,000 in number, and, as the description shows, are made up of 12,000 from each of the twelve "tribes of the children of Israel." (vs. 4). These are sealed in such a way that none of the succeeding plagues harm them. (See Rev. 9:4). Their place of service is evidently on earth. The same group is seen again in Rev. 14:1. They are a group of Israelites gathered after the church is caught away to heaven, and serve as a nucleus of the restored nation of Israel. Where God finds them is not explained, but they are evidently in the world somewhere. He finds them and gathers them together and seals them.

Following this John saw another group of saints, as described in verses 9 to 17, a great multitude that no man could number. These are "before the throne," evidently in heaven, and therefore could not be the same group as that we saw before, nor are they associated with that group; neither are they the bride, the church, for she went at the beginning of the fourth chapter: "A great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before

the Lamb, clothed with white robes and palms in their hands." We have sung about bearing palms of victory, as though we were of this multitude, but the church is to sit with the Lord Jesus upon His throne, (Rev. 3:21), while these bear palms before the throne.

One of the elders asks John (vs. 13) the very question in our minds: "What are these which are arrayed in white robes? and whence came they?" John evidently did not know, and replies, "Sir, thou knowest." The elder's reply is: "These are they which came out of ('the' in R. V.) great tribulation, and have washed their robes and made them white in the blood of the Lamb." The evidence is clear that these saints, gathered from all nations, are people saved after the church has been completed and taken to heaven. The fact that they come out of the great tribulation has caused expositors to designate them "tribulation saints," a term that seems very appropriate. This great multitude is gathered from all over the world, and they are taken to heaven, evidently, for they are there before the throne. These seem to be the same ones that we find again in the 20th chapter

of Revelation (vs. 4) many of whom were beheaded, as related there, and may be those described under the fifth seal.

It is plain that these saints get their salvation through the same precious Blood that we do, because it is said of their robes, they "have washed them and made them white in the blood of the Lamb." There is no salvation in any dispensation for any one but through the blood of Jesus Christ. But these belong to a different group than the church, known as the bride of Christ. They are saved during the tribulation period, evidently by means of some world-wide missionary campaign, in which quite likely, the 144,000 of the previous group may be engaged. I do not think by any means that they are apostates from the church who came in for a second chance after they find the church has gone. It will take more stability to stand when heads are coming off, as they will in the days when these saints are being gathered, than in our days, though the enemy's methods will not be as subtle as now.

For some reason the saints who are true to their absent Lover Jesus Christ in these days,

when the old world is playing lover, are counted worthy of being His bride above those who resist the world when it becomes a threatening tyrant. There is much about these interesting saints of chapter seven, and the manner of their salvation and gathering to heaven that we can well be puzzled about, but we cannot here spend more time with them.

The Battle of Armageddon

At the beginning of the eighth chapter of Revelation the Lamb opens the seventh and last seal, and from there to the end of the 19th chapter a succession of plagues and other marvelous occurrences are recorded, winding up with the great battle of Armageddon. The preparation is made for the battle in Revelation 16:12-16, but the battle comes in the 19th chapter, after the somewhat parenthetical 17th and 18th chapters describing other scenes.

You will notice that there are two comings of Jesus described in Scripture prophecy as yet future. Both are included in the term "the second coming," but they need to be differentiated for a proper understanding of

the subject. First Jesus comes to get His church, just before the tribulation, and then He comes back with His church to reign after the tribulation. It is at the time of this latter coming of the Lord that the battle of Armageddon occurs, closing the tribulation and ushering in the Millennium. At this time the nations on earth will see Jesus coming in the clouds of heaven with power and great glory. His feet will stand upon the Mount of Olives, and He will inaugurate that order of things that will destroy the Gentile armies arrayed at the time against Jerusalem, then populated by Jews, His earth saints. He will begin His thousand year rule over Israel, possibly bringing up in resurrection all the righteous Israel of the Old Testament and reinstating them in the land of the original promise, reaching from Egypt to the Euphrates river, (Gen. 15:18). David perhaps will be the earthly king of the Jews, Jesus being the supreme Ruler over all the earth. (See Ezek. 34:23; 37:24-25; Hosea 3:5). While these passages are usually interpreted as referring to Jesus Christ, the antitypical David, which is doubtless included, there is reason to believe

that David himself is to be raised up as a ruler under Christ.

There are many things in this connection on which one cannot dogmatize, and it is idle to speculate. It is good to dwell upon those things the Spirit has made plain to the church. Just as things pertaining to the church were a mystery to Israel, so things concerning Israel's future are hidden in part from us. Just as He is revealing to the preachers these days the Scripture that concerns the heavenly saints, so when the Jews have been gathered, we have reason to believe there will be raised up to them teachers that shall teach them the meaning of the Scriptures concerning their future, which we do not need to know. I think that what the future of the Jews is going to be is all in the Old Testament, and that, as a result of the teaching of special teachers raised up for them, there will be a readiness on the part of many of them to receive Jesus Christ when He rides down on the clouds, shows Israel His pierced hands and feet and declares Himself their Messiah.

Having gathered the Israelitish nation, Je-

sus will extend His political rule over all nations during the thousand years of the Millennium. Beyond that lies the time when, having put down all rebellion in the universe, He will turn the kingdom over to God, which will be the subject of our next lecture.

CHAPTER VIII

JESUS CHRIST RESTORES THE KINGDOM TO GOD

In this lecture we come to the consummation of the work of Christ as Provincial Governor of the earth. His appointment, His offer of peace to repentant rebels, His taking over of the government of the world, all of which we have considered in previous lectures have been to the end that this rebellious planet and its people, with all other rebellious things may be put in subjection to God, that God may be all in all.

As a Scripture basis from which to proceed we will read 1 Corinthians 15:24-28. In order to make plain the antecedents of many pronouns, which is very important if we would understand the passage, I will put them in as we read.

“Then cometh the end, when He (Jesus) shall have delivered up the kingdom to God, even the Father; when He (Jesus) shall have put down all rule and all authority and power.

For He (Jesus) must reign, till He (Jesus) hath put all enemies under His (Jesus') feet. The last enemy that shall be destroyed is death. For He (the Father) hath put all things under His (Jesus') feet. But when He (Jesus, Matt. 28:18) saith all things are put under Him (Jesus) it is manifest that He (the Father) is excepted, which did put all things under Him (Jesus). And when all things shall be subdued unto Him (Jesus), then shall the Son also Himself be subject unto Him (the Father) that put all things under Him (Jesus), that God may be all in all."

The import of this passage of Scripture is that, in order to bring all rebellious things into subjection to God, the Father has temporarily placed Jesus as ruler of all things, (See Matt. 28:18. "All power is given unto Me in heaven and in earth"), just as the government in time of war places the resources of the realm in the hands of the President for the attaining of the object desired. In this position Jesus Christ must rule until He has brought everything into subjection. The last thing He will bring into subjection is death. The only thing He will not bring

into subjection is God the Father, for it is He Who has appointed Jesus to this position. This reign of Jesus must continue until (vs. 25) He has brought all things under His own feet. When this is done He will then turn the kingdom back into the hands of God the Father, "that God may be all in all."

Jesus qualified for this position, as noted in a previous lecture, by being perfectly obedient to God in the position of man, for which reason God appointed Him Heir of all things (Heb. 1:2). The work of Jesus Christ as ruler of the world is the subjection of all the antagonistic forces of the world, and, to an extent, of the universe, because sin and its effects have spread further than this planet on which we live. To what extent it has disturbed the whole universe I do not know, but, however extensive its baneful effects, Jesus Christ is going to put down all rebellion.

I do not know any human government that exactly exemplifies the position Jesus Christ holds, but it is somewhat after this manner: England is a very wide-spread empire, consisting not only of its immediate constituency in the British Isles, but of provinces scat-

tered around the world. These are ruled by what may be termed provincial governors. Suppose one of these dependencies of England should rebel. The king is not so situated that he can go and personally deal with that rebellion; so he sends an ambassador as provisional governor, empowering him to draw on all the resources of the province, and, if necessary, the exchequer of the empire, for the quelling of the rebellion. When the desired end is accomplished, he returns to his king and turns the government over to him. In some such manner as this Jesus is placed by the Father over the affairs of this world. This world, as one of the provinces of the kingdom of God, has rebelled, and God has sent His Son, Jesus Christ, with authority to deal with every antagonistic thing, until He has ended rebellion and crushed it out. When He has every thing subdued and restored, then He will turn it back into its proper relationship to the throne of God, and then "God will be all in all."

Now the process by which Jesus is going to restore the kingdom to God is very remarkable one. It is the process of re-creation.

There are two steps in His conquest: First, submission to authority; second, the exercise of authority. The method of Jesus thus far has been just the opposite of man's idea of conquest. At each stage it has looked as though He had surrendered. He came into the world as King of the Jews. They would not receive Him, and He raised no army to try to conquer them. They tried Him, denounced Him as traitor, crucified Him, and He submitted. Death, that great enemy, the last one He is to destroy, He submitted to, and it apparently destroyed Him. The method of Jesus Christ in bringing this world into subjection has thus far been very opposite to man's idea that it looks as though He would never succeed. And yet this is the Christian's manner of conquest. The Christian always wins by submission to authority, where sin it not involved.

Joseph's career is a remarkable picture of the two stages of Jesus' conquest. In reading the history of Joseph you will notice that in the first part of his career the verbs in connection with his name all show him as being acted upon rather than showing him as be-

ing actor. Look at a few of them. Jacob **sent** him to his brethren; his brethren **hated** him, and **stripped** him of his coat of many colors; they **put** him into a pit, they **took** him out of the pit, they **sold** him to the Ishmaelites; the Ishmaelites **brought** him to Egypt, and the Midianites **sold** him to Potiphar, and Joseph's master **took** him and **put** him into the prison. Joseph is, all through this part of his career, passive. He did not do a thing, but every one did things to him. Only once in this part of his career does he show any spirit of resistance, and that is against temptation to sin, to which he immediately responds, "How can I do this great wickedness and sin against God?" Even to the time Joseph took the second place on the throne we see other people doing things to him, even hurrying him out of the prison, and appointing him governor of Egypt.

Then the voice of the verbs in Joseph's life history is reversed. Henceforth he is the doer of everything that is done. A look at some of the verbs in this part of Joseph's life is instructive. He **answers** Pharoah, **went** out from Pharoah, **went** throughout all the

land of Egypt, **gathered** up all the food of the seven years; he **opened** the store houses and **sold** corn. With authority he dictates to the brethren who had mistreated him in other days, gives directions even to his father and provides a home for them in Egypt.

The first part of Joseph's career pictures how Jesus proceeded in the first stage of His conquest. The first stage of His conquest was that of passive resistance, and the first stage of our conquest is of the same character. We are to resist nothing but temptation and sin. Does the land make a law against Christians and put them in prison? They go and say nothing. If they take Christians and cut their heads off on a block, they quietly submit. Are laws made to discriminate against Christians? They walk within the prescribed limits, peaceful and happy and say nothing, and yet they, in this manner, conquer everything that touches them. Thus Jesus worked by love, peacefully, quietly, unobtrusively, and we are to do likewise.

But there will come a change in His method some of these days. He will become the doer of things instead of the One others are

doing things against. The active stage of Jesus' work, in which He will exercise authority, will be characterized by the exercise of His creative power. His method, whether in grace or in material things, is not reformation but regeneration. When Jesus finally turns the kingdom back to God, He will have made every thing new; He who created all things in the beginning will re-create them. The tracing of the process by which He does this will occupy most of our time in this lecture.

The Beginning of a New Creation

In Revelation 21:5 we read: "He that sat upon the throne said, Behold, I make all things new." That is a pretty large contract, but Jesus is the member of the Godhead through Whom this great work will be done. When anyone does a large piece of work they have to make a beginning somewhere, and I believe we can trace from Scripture the beginning and progress of this work of Jesus Christ in making all things new. Let us search for the place where He begins.

Again we find the key in the book of Rev-

elation, where we read (Rev. 3:14), "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." While Jesus is not named in this verse, we know by reference to His description in the first chapter of Revelation that it is He Who is the Speaker of the message to all these seven churches and that it is He Who is here called "the beginning of the creation of God."

We must not get things confused when we consider Jesus as the beginning of the creation of God. It would be a great error to suppose that Jesus as the second Person in the Trinity was the first creature God created, for the Word is co-eternal with the Father and the Holy Ghost, and therefore never was created. The fact that this statement about Jesus is made in the last book of the Bible instead of in the first, indicates at once that it is not the first creation that is under consideration, but that it is in connection with the new creation that Jesus holds the place of "Beginning." The original word for "beginning" is from the same root as that for "author" or "beginner." So Jesus is Author,

Beginner and Beginning of the new creation of God.

A comparison of this text with other texts will enlarge the subject to our minds. In Rev. 1:5 Jesus Christ is called "the first begotten of the dead;" that is, the first person over whom death has had dominion that has come up in the new creation. In Colossians 1:18 the subject is again referred to: "He is the head of the body, the church: Who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence." And in the 15th verse of the same chapter Jesus is called "the firstborn of every creature." That is to say, He is the first man who is born into the new creation by resurrection. There is something about Jesus Christ that is the beginning of the new creation that, beginning in Him, is going to eventually displace the old creation, creating anew all that submits to Him, and expelling all that opposes Him.

I have never yet been able to trace back into the intricate depths of the mystery of the Person of Jesus Christ to the point where the beginning of this mystery can be fixed. So

we will begin at a point where the work of the new creation is manifest enough to mark a distinct stage. Let us carefully examine into the resurrection of the body of our Lord as given in Scripture. Let us notice that Jesus as to His human nature died as dead as anybody ever did. In fact in I Thess. 4:14 the word used to describe the death of Jesus indicates a deeper sense of deadness than the word used of the death of His people: "If we believe that Jesus **died** and rose again, even so them also which sleep in Jesus will God bring with Him." The word used for Jesus' death is "**died**," but for the saints' death it is "**sleep**." It is evident the Scripture would have us understand that Jesus experienced death in its superlative form. With the knowledge that the resurrection of Jesus was from such a death as this, let us accompany Peter and John as they go to His grave that resurrection morning and review the evidence of what happened there. Mary Magdalene had been to His grave, and, finding it empty, ran to tell Peter and John. John by inspiration tells their experience, in the 20th chapter of his Gospel, verses 3 to 8. John outran

Peter, and came first to the sepulchre, stooped down, looked in the open door and saw the linen clothes, but hesitated about entering. But Peter, coming up later, did not hesitate: "Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed." The whole account may be read with profit.

It is evident there was something in that tomb that forever settled any doubts Peter and John may have had about the bodily resurrection of Jesus. It could not have been the mere fact that the tomb was empty, nor could it have been a lot of tumbled-up grave-clothes in the floor of the sepulchre. They did not see Jesus. It is not stated that they saw the angels that appeared to the women; but they did see something that established their belief in an instant, and it is quite clear that it was something about those clothes. Ever after the bodily resurrection of Jesus

was a strong note in the preaching of both Peter and John.

A comparison of Lazarus' grave with Jesus' grave may reveal what it was about those clothes that settled Peter's and John's belief. I suppose that Lazarus' body was prepared for burial in about the same way as that of Jesus, but when Jesus raised Lazarus it is recorded, "He that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin." Before he moved someone had to loose his bandages. The grave-clothes were doubtless a tangled mess when they were finally stripped off. No such sight as clothes in that condition could have had the effect related of John: "He saw and believed." There was a great difference between the raising of Lazarus and others from the dead and the resurrection of Jesus from the dead. The former raising from the dead are never called resurrections in the Bible. They were merely the restoration of life to the earthly body, which in due season died again. But His rising from the dead was a resurrection which death can never again encompass. The people who prepared Jesus'

body for burial were wealthy, and I do not doubt that they put on plenty of clothes. It says in John 19:40, "they took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." They wound and wound Him in these strips of linen, and worked in a hundred pound weight of myrrh and aloes as they went along—a temporary embalmment calculated to last over the Sabbath.

Well, when Peter and John looked into the empty sepulchre they saw the linen clothes lie in such a form that they believed. Whenever they preached they testified of the resurrection and stirred the Saducees who did not believe in it. It is my firm conviction, borne out in comparison of Scriptures, that those clothes looked just as they did when Jesus was put in them; that the resurrected body, being no more subject to material things, had passed right through the clothes, and left them lying just as they had been wound, and that Peter and John saw at a glance that the body had passed through a transformation that made it independent of material things, afterward demonstrated by

His coming among them when doors and windows were closed. That natural body had become a spiritual body. It had been transformed and changed into a body the like of which was never in the world before. People had been raised from the dead before, but never before resurrected. That is the first case of resurrection of the body, and I believe that is what the Scripture means when it says, "Jesus Christ is the first begotten of the dead," and "the beginning of the creation of God." It looked like a very small beginning. Think what a small percent of the material of the earth was contained in the body of Jesus. But when that body rose in resurrection power a work began that will transform the universe into a new order. The resurrection of Jesus Christ is the seed-corn of the new creation.

The Progress of the New Creation

In His work of making all things new Jesus is proceeding by definite stages. The first stage, as we have seen, was the resurrection of His own body. The next stage of God's new creative work through Christ, is that

of the spiritual resurrection of them that accept Him as their Savior. The work done in the heart of believers in regeneration is of the same nature as the resurrection of Jesus. A careful reading of Eph. 1: 19, 20 will suggest that fact: "What is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." That passage of Scripture tells us that the power that works in the believer, bringing him up from spiritual death to spiritual life, is the same power that raised Jesus' body from the dead. In this connection it is suggestive to notice Romans 10:9, giving instruction how to be saved: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." It is certainly significant that the Scriptures single out that one must believe that Christ was raised from the dead in order to be saved. As mentioned before, that is the seed-corn of the new creation.

For one to confess with His mouth the Lord Jesus is to acknowledge his own insufficiency

through sin and seek forgiveness of his sins in Jesus Christ who suffered as his substitute. But forgiveness of sins is not all that is required. There must be, simultaneous with forgiveness, the impartation with new life, and this is wrought by believing in the heart that God raised Jesus from the dead; because it is the power that raised Him from the dead that transforms sinners from spiritual death to spiritual life. This is the next stage of Christ's new creation work, and we are living in that stage now. He will not enter on the next stage of making all things new until He has enough people created anew in spirit to constitute His church. In this work we as members of His mystical body are privileged to be helpers. So, if our hearts are longing for the day when all will be new we can best hasten its coming by submitting to His use in this work of getting His church.

It is important, therefore, for us to inquire how we can best further this work. There is a certain definite agency Christ is using in this second period of His re-creative work, and, if we would be effective helpers in this great work we will find and use to its utmost

this power committed to us. In order to be carried through, and become part of the new creation of God, our work must be of that new creative order, for nothing else is going to stand the fires that dissolve the old creation. He has just one means that He is giving into the hands of His people that they may be co-workers in the accomplishment of it, and that is the preaching of His Gospel. You may clean up a man, make him a nice citizen, a good husband, a kind father, but unless he is made a new creation in Christ Jesus, he is going to drop off with all the rest of the old creation. You can go to the heathen and teach them how to clothe themselves and educate their children but they will perish with the old creation unless their spiritual lives are transformed. The thing to seek, therefore, is the operation through us of the new creative power of God. This we can do by being ourselves first regenerated and filled with the Holy Ghost, and then preach and testify the Gospel. It is our privilege to be His ambassadors to ring the words of life in other ears, that, like good seed, it may spring up and bring souls into

this new spiritual kingdom of Christ, which is accomplished by being born again. Will we not henceforth settle it not to base our hopes longer on efforts at reforming men or fixing them over but to go to work on the one blessed task of getting this Gospel preached around the world, for the results from that alone will remain when all things are made new.

The Perfecting of the New Creation

The next creative stage of making all things new through Jesus Christ will be the resurrection of His church. Nineteen centuries ago one solitary body, that of our Lord and Saviour Jesus Christ, was seen by men ascending from the Mount of Olives heavenward. Century after century has rolled on without a repetition of that miracle, until men declare that the like will never occur again. But men have failed to apprehend God's program of the new creation. The order is "Christ the firstfruits; afterward they that are Christ's at His coming." Even the prophets and Moses said of Christ "that He should be the first that should rise from the

dead" (Acts 26:22, 23). Between His resurrection and that of His church is the period when the members of His church are being resurrected in spirit. These resurrected spirits labor in the medium of their natural bodies for the spread of the Gospel until the body wears out and lies down in the tomb to await the Lord's time to usher in with trumpet sound the next number of His mighty program of making all things new. Then "in a moment, in the twinkling of an eye," "the dead shall be raised incorruptible and we shall be changed." In a moment after the sounding of the trumpet, which will be the signal ushering in the next stage of the new creation, millions of resurrected bodies of the saints will fill the heavens hastening upward to meet their descending Lord. Then from the catacombs of the early Christian centuries, from the tombs of ancient and forgotten martyrs, from lonely scattered graves of mission fields, from ocean depths and old and dilapidated graveyards, from hillsides and valleys and unknown graves, from all places where the Gospel has been proclaimed there will be an instant when the bodies, long

wrapt in silence will come forth in the likeness of the glorified body of Jesus. Graves, vine-clad for centuries; graves, newly made, and caskets awaiting burial, will yield their contents as recruits to the ascending army, and the living saints who look for His appearing, dropping their clothes and being clothed upon from heaven, will join the mighty host. Thus another stage of God's new creation will swing into line.

The Completion of the New Creation

Following this will be the Millennium the preparatory age for the final number on God's great program of re-creation. At its close will be the judgment of the great white throne, when the wicked dead, and doubtless the wicked angels, will be gathered for the final assize. As a result of that great trial of the wicked every one who has not willingly submitted to the power of God when he had the opportunity in this life will be cast off into the lake of fire to suffer its everlasting torments.

It seems likely that the entire inanimate creation will be changed by the creative act

of God, but that every one endowed with will power will determine for himself whether he will have part in the new creation. Man is given the privilege of choosing whether he will be in that new creation or not. It lies with us, whether we will be in the new creation, or whether we will be relegated to the lake of fire. We are going to decide it, and it is decided by our acceptance or rejection of Jesus Christ. It may seem to some that this is not of very much importance; that going to meeting is just a little diversion for Sunday, and preaching a kind of Sunday entertainment where the preacher airs his opinions. But a true Gospel meeting is your opportunity to decide for the new creation, and true Gospel preaching a call for you to prepare. You lend a deaf ear to the call of the evangelist at your peril. You will go on and fill your little niche in this present creation, and pass away; but there is an opportunity for you to be transformed into that new creation, become a co-worker with Jesus, and live with Him in the new creation.

After the great white throne judgment, as we have in a measure anticipated, there will

be the last great re-creative stage. It is mentioned in Rev. 21:1 and in II Peter 3:13. It is noticeable that the two apostles who "saw and believed" at the empty sepulchre of Jesus are the human authors of these passages. They who saw that beginning of the new creation, in vision saw also the final stage of it. John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." Peter says, "Nevertheless we according to His promise, look for new heavens and a new earth wherein dwelleth righteousness."

It should be noticed in passing that the first creation is not going to be annihilated in order to give place to the new creation. We must use Bible terms with Bible meanings. In II Peter 3:6, in describing the passing away of the world before the flood, it says, "the world that then was, being overflowed with water, perished." We know, however from the Old Testament description that the world after the flood was composed of the same matter as the world before the flood. So where it uses in verses 10 and 12 in the same chapter the words "melt," "be

burned up," and "dissolved" it does not thereby mean annihilation, but these words are descriptive of the great transformation the world will go through whereby it will become a part of the new creation. This is consistent with the preceding stages of the new creation. The body of Jesus was not annihilated, for He demonstrated conclusively to His disciples that His resurrected body was His former body transformed. Nor are our spirits annihilated to make room for the new creation that results from regeneration, but those spirits are transformed. Nor are our bodies going to be annihilated and a new body given in resurrection, but, "we shall be changed."

Notice again the order of this new creation: first is Christ the firstfruits; then the power "according to the working of His mighty power" whereby we are regenerated; then the resurrection of those who are "Christ's at His coming;" and, finally, the new heavens and the new earth. Observe how, according to Col. 1: 17, "He is before all things, and by Him all things consist," and how He is gathering "together in one all things in Christ."

That mighty power, which had its first manifestation in the raising of Christ from the dead, will have its final manifestation in the transformation of the universe.

Our Affinity for Christ

Did you as a Christian ever feel your lack of affinity with the present order of things? If you are sanctified it has doubtless been more manifest to you. There have been times when you have felt so lonely in the world where everything else is of another order of creation, only now and then touching something that is of your own order. Were it not for the Comforter, the Holy Ghost, it would be a lonely life indeed to be a Christian. We cannot always tell by looking into a person's face whether or not he is converted, though it is often manifest. But there is an affinity of spirit that makes us at home immediately in the companionship, even of some strangers, that is not felt in the company of others, even better known. I believe that, if we studied more carefully the movements of the Spirit, we could perhaps tell every converted not met strangers that when you looked in

their faces you inwardly shrank from them? But they talked so nice, and said so many excellent things, that you reasoned that they must be all right. And then you fellowshiped together and told your spiritual secrets to them, but afterward you felt sick at your spiritual stomach and wondered why.

Then there are other folks you have met, common-place folks; nothing very stylish about their clothes. You sit down in the car by the side of them, and they seem homelike, as though you and they had always known each other. They talk without much show of education, but after you have ridden along with them, and they get off at some station, you say good-bye as though you were saying it to one of the best friends you ever had. There was fellowship there because you both belonged to the new creation.

One of the crosses of the Christian in this world is this lack of affinity; meeting so much that is not of the same order of creation that he is. Then there is the same antipathy on the part of the sanctified Christian for the institutions of the world. Organizations for mutual helpfulness, not on the Christian basis; philanthropic undertakings for humani-

ty's sake only, and even the church itself as it is conducted when it becomes an integral part of the community in which it is located instead of a rebuke to the sinners in it.

Then there is a lack of affinity between our spirits and our bodies. Our spirits are of the new creation, and our bodies, including our brains, of the old. For this reason it is necessary to keep under our bodies and bring them into subjection (I Cor. 9:27). "Body" here does not mean the carnal nature, which is crucified in sanctification, but our physical nature. Even the appetites that are right for the body need curbing. Mistakes in judgment also occur as a result of our yet imperfect bodily functions of mind. Then, too, our spirits outrun the body, and it wearies in the race. But some of these days this body is going to be changed so it will absolutely respond to the impulse of the spirit along every line. We will not have to drag these old bodies along with automobiles and hitch up a big iron horse to get our bodies where our spirits list, but we will think, and we will be there.

Even in the Millennium, when we may come down and visit this old world, we may

still find a lack of affinity here, because surroundings have not yet changed into that new creation. But when the final re-creative word of the Son of God has been spoken, and heaven and earth and universe have been transformed, we will at last be in the midst of a perfect affinity, in which our new-creation spirits and bodies will move in perfect harmony and unison; where we can follow always the impulse of the spirit, for there will be no temptation to do or say anything contrary to what God wants.

When Jesus will have turned the kingdom back into the hand of God, and God is all in all, when all through the vast realms of His universe there is not a finger of opposition raised against His will, not a foot steps astray from the path He wants it to go, not a man has a thought contrary to His will, not a heart that does not beat in unison with the throbs of His great heart, what a glorious time we will have! Hallelujah!

A Universe Immune from Sin

Some one who remembers the lecture about Lucifer may ask, if, back there in that early creation that did not have sin in it, this great

archangel Lucifer in some way spontaneously developed iniquity within himself, and led away a multitude of angels and thus corrupted the first creation, what is there to hinder a repetition of the same process that will corrupt the new creation? That is a very natural question. We want to know when we get over there if there is any liability of that thing happening again. It looks as though sin started spontaneously once without anything to start it, and why may it not do that again? Perhaps an analogy from nature will help us. There are epidemics that sometimes go through communities. Sometimes they seem to originate spontaneously and then spread all through a community unless checked. Such, for instance, is small pox, that once was such a dread to people. When there comes a wide-spread epidemic of small pox there is always difficulty in obtaining nurses. The best nurse is a person who has had the disease and recovered from it, for such a one is proof against taking it again.

You know, also, that they have a preventive method of vaccination to prevent persons from taking the disease. It does not

give perfect immunity, but may serve as an analogy that may help us a little.

Another imperfect, but illustrative, analogy may be drawn from the use of anti-toxin in combating diphtheria. When a child imbibes diphtheria, I understand, the white corpuscles of the blood, sometimes called the "soldiers of the blood," combat the disease germs, even multiplying greatly in number. and, not infrequently, they succeed in driving the disease germs out of the child's system, so that it recovers without artificial assistance. But sometimes there is an infusion of the disease, or such a quantity of the germs, that they overcome these white corpuscles, and, as a result. the child dies, unless help is introduced from some other source. And this is what anti-toxin is designed to do. I do not fully understand its manufacture, but may be able to say enough to illustrate my point. As I understand it diphtheria germs are introduced into the blood of some healthy animal, like the horse, as a result of which the blood in that horse will also form white corpuscles, which are extracted to form the anti-toxin, and by putting this into the

child's veins it is enabled to throw off all the diphtheria germs and recover.

Now, with these imperfect illustrations in mind let us consider what kind of population the new heavens and earth will have. There will be a large population of angels. These angels were in heaven when Lucifer fell and spread the sin disease through the realm. There were a third of the angels that caught the contagion and died spiritually with him. The other two-thirds were exposed, but did not fall under its power, thus demonstrating that they were immune from sin. Then there will be men redeemed from the earth. In this class we will be. We have all had sin; we all caught the contagion and it was sure death to us. But God devised a plan to cure the disease. He took His only Son, Jesus Christ, and combined a human nature with His Divine nature. On Him He laid the penalty of man's sin, illustrated by the way the doctor laid the penalty of diphtheria on the horse. Because of His Deity Jesus has been able in His human nature to endure the penalty of sin; He has tasted death for every man, and offers the benefit of His blood, the anti-toxin for sin, freely to whoso-

ever will. I believe in the Blood cure, the anti-toxin for sin, furnished from the veins of the Son of God, the Son of man.

Thus, when we come into the new creation, there will be the angels that are immune from sin, because they have stood the test of Lucifer, and a multitude of human beings who have had sin and been cured, and we are immune. So we will have an immune universe. Sin cannot get a hold on that universe anywhere. The devil himself, if he should ever get there and stalk through the courts of heaven, could not spread contagion in a realm like that. So God is going to have a new creation, a heaven and earth where sin can never enter and never break out spontaneously. Hallelujah to the Lord!

The Call to be Freed from Sin

In view of what we have seen of sin in these lectures, and of its glorious remedy, I want to inquire if you have had that immunity applied to your heart. We are moving on toward that glorious city. We are getting nearer every day. There is really greater need of this immunity down in this old world with its atmosphere, that has in its every

breath a temptation, than there is going to be over there. But this is where we must get vaccinated in order to be sin-proof forever. If you do not have this immunity from sin, you can have it if you will just bare your heart to the cleansing Blood.

The One Remedy for Sin

When one has experienced in his own heart the delivering power of the anti-toxin for sin, it becomes our duty to advertise its merits to others. That is what the church is here to do. Since the blood of Jesus is the only remedy, what is the use of advertising anything else? If a physician had found one remedy that would cure all diseases, what need would he have to carry around a lot of pills and powders? Then, when every Christian has been given the one remedy for sin, why be burdened with a hundred other things? While we cannot persuade all men to receive the remedy, there is no use trying other things on them; for, though they might receive other things, they would not cure them. How it must weary the Lord to see the people who profess to be His carrying around a great lot of social service schemes

in an attempt to relieve people a little. It is appalling to consider the things the church is spending her money for, and her efforts in what can never take away sin, when we have one remedy that will cure them, and if they will not accept that, we may as well leave the case and hunt up another. There are about a thousand million who have not been reached yet. I wonder if we are going to be fooled about it longer. It is the one thing that will cure the sin disease, the one thing that will take trouble out of the home, the one thing that will solve the trouble of neighbors between each other, the trouble of wives with husbands, and school teachers and every one else.

Eradicate sin until it will not work any more in your system. Call the great Physician today, and let Him make you new, so when the trumpet sounds you will go to be forever with the Lord. Praise God for the prospect of all things being made new in Jesus Christ.

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